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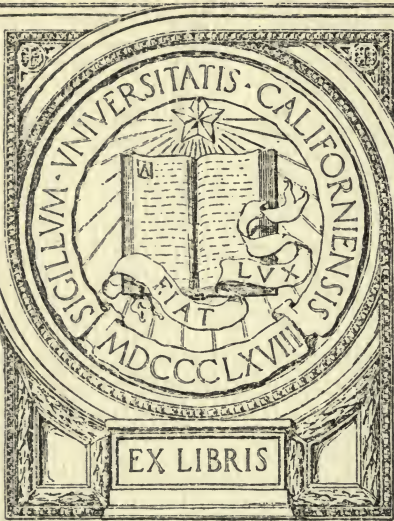


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THE SABBATH



M.C. BRIGGS, D.D.



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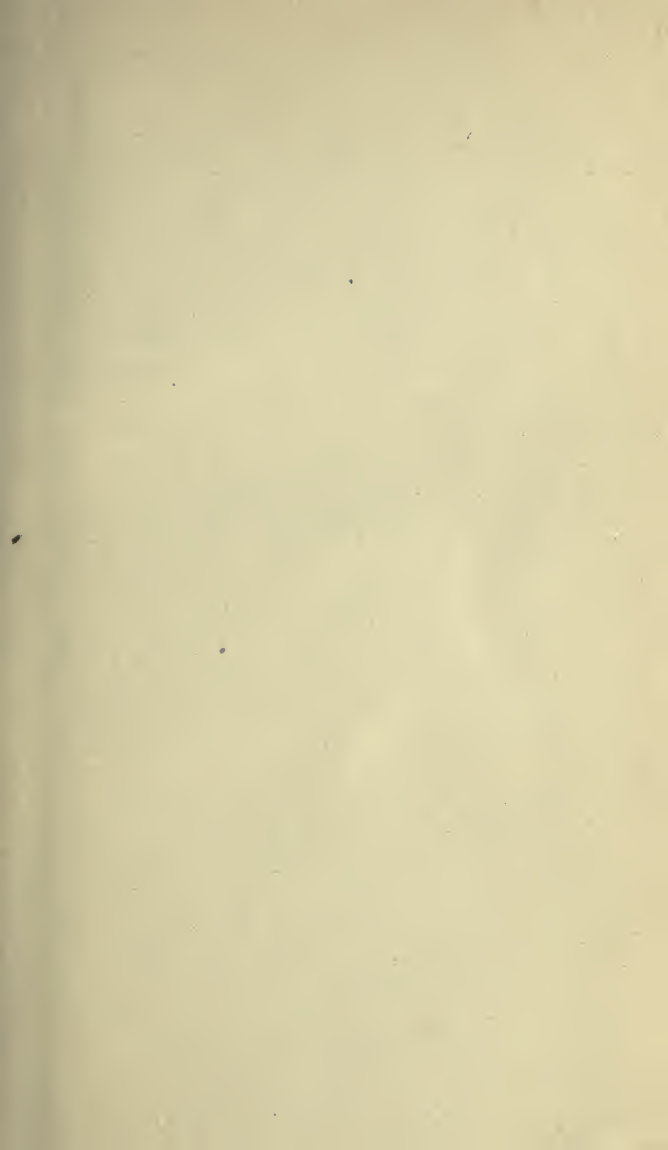
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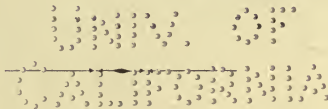
THE SABBATH.

WHAT—WHY—HOW.

DAY—REASONS—MODE.

BY

M. C. BRIGGS, D.D.



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KEEP THE SABBATH: WHICH? WHY? HOW?

Μνησθητι την ἡμεραν των σαββατων ἀγιαζειν αυτην.

Remember the day of the sabbaths to hallow it—Fourth command in the Septuagint.

And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

Οψε δε σαββατων, τη επιφωσκουση εις μιαν σαββατων, ηλθε Μαρια η Μαγδαληνη, και η αλλη Μαρια, θεωρησαι τον ταφον.

After the end of the sabbaths [of the now superseded dispensation] as it began to dawn toward the first of the sabbaths, came Mary the Magdalene and the other Mary to see the sepulcher. Matt. xxviii, 1.

יְהוָה-הַיּוֹם עָשָׂה יְהוָה נִגְלָה וְנִשְׂמְחָה בּוֹ.

This is the day Jehovah hath made; we rejoice and are glad in it. Psa. cxviii, 24.

But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead.—*Justin Martyr*.





PREFACE.

WITHIN the domain of Christian institutes and ethics the Sabbath holds a vital place. All questions relative to the day and the uses of the day command the attention of the thoughtful. Our controversy is not chiefly with the ardent advocates of a Saturday-Sabbath. These zealous people, students of statistics tell us, amount to a fraction less than seven tenths of one per cent. of the population. Their energy, liberality in denominational outlays, instancy in season and out of season in propagating their doctrines, and fidelity to their Sabbatarian convictions, are to be commended. One only regrets that their influence is not brought to bear in support of the true Sabbath. Their genius of interpretation—especially that of the Saturday-Sabbath adventists

—illustrates itself in specific results which must counterwork each other, such as formal foot-washing (now well-nigh abandoned, I believe), the denial of Christ's divinity, the utter and contemptuous rejection of a supersensuous nature, a soul or spirit in man, and the annihilation of the wicked. Small neighborhoods and narrowly read individuals will be disgusted by the busy and well-meant obtrusiveness of these people; but no imminent peril to Christian truth need be anticipated from a sect which begins with Judaism and ends with naked materialism. A sect which has no stated commemoration of the grand certifying fact of the Gospel, the *egersis* of the crucified Redeemer, will not long and to any great extent rob the world of the "lively hope" to which we have been "begotten by the resurrection of Jesus Christ from the dead."

A far greater peril menaces Christianity from another quarter. The indifference of multitudes of the professed friends of the Sabbath; the ignorance of other multitudes of its grounds and claims; the puerile pretenses for seculariz-

ing the day ; the facility of guilty compromises ; the pompous formality ; the pride of display ; the sensationalism miscalled "preaching ;" the needless and thoughtless Sunday travel ; the self-accommodating ministerial exchanges ; the Sunday pleasure-seeking ; the feeble excuses offered for voluntary absence from the house of God ; the social visiting ; the open profanation of the Lord's day by excursion-trains to camp-meetings, and advertised preaching in places of irreligious resort ; the putting forth of the doctrine of expediency, or precedent, or temporal benefits, or apostolic example, or patristic usage, as the only "authority" for Sabbath-keeping—these are counts in an indictment of many church members, and some ministers, whose example is a thousand times more damaging to the Church's influence and the Sabbath's proper sanctification than Saturday-Sabbathism and open-mouthed infidelity in all their shapes and names and moods and tenses. Here lies the cause of my alarm and the chief reason for this intrusion upon the attention of the Christian public.

Without pretense of scholarship, or ambition for authorship, or special qualifications of any sort, I have patiently traced the Sabbath through the Hebrew Scriptures, and through the Greek of the Septuagint and the New Testament, and have reached conclusions which, with profound deference, are herein submitted to Christian scholars and to all devout students of the word of God.

That there has been a progressive interpretation of Scripture, keeping pace with the developing needs of men and the crises of experience, none will deny. Hence it sometimes comes to pass that an inferior intelligence, under pressure, catches glimpses and gleams of truth which have eluded the scrutiny of abler minds. Many an accepted exposition is but the suitably-worded consensus of the realizations of the struggling, hoping, trusting, praying, poor. Truth, like liberty, is the child of storms. Trial, like darkness,

“ shows us worlds of light
We never saw by day.”

It has long been clear to me that, without a distinct recognition of its divine and law-clothed authority, the Sabbath would not be able to hold its place against the world, the flesh, and the devil. It has been equally clear that, in the language of the Pastoral Report of the great Methodist Centennial Conference, "a spiritual Church without a Sabbath is an impossibility." To borrow words from the report concerning moral questions, submitted to that same Conference, I am profoundly convinced that "we cannot expect the world to keep the Sabbath holy if the Church of God fails to do it. If the Church desert her own altars it is in vain that we call wicked men to gather about them." I have beheld with wonder, pity, and alarm the growing looseness of views and practices with respect to the day, and have been impelled to search the Scriptures with all practicable diligence, to find an authoritative expression of the mind of the Lord.

Most phases of the Sabbath question have been discussed with an ability which cannot be

exceeded, and a fullness which leaves nothing to be supplied. But there is an argument which I do not find in any of the twenty odd works, small and large, within my reach, and which (I am almost frightened to say) is to my mind the one conclusive argument that, in the end, must close the debate. It is purely scriptural, and does not need the support of collaterals.

In the following pages I undertake to do these nine things :

First. To show a commanding probability that the Sun's-day of the Sabeian idolatry which prevailed in all the nations of the East was the perverted primeval Sabbath.

Second. To prove that the Hebrews, at the time of the Exodus, were worshipers of the Egyptain Sun-god Osiris, symbolized by Apis, the golden bull.

Third. To prove that the day of the Hebrews' toilsome march from Rameses to Succoth was made the initial of an exceptional weekly Sabbath, set back one day from the perverted primeval Sabbath, and belonging to this pecul-

iar people alone, and during their preparatory history.

Fourth. To prove that the Sabbath is a sacred proper name by which God designates a day set apart for holy uses, and means more than rest, or seventh, or week, or all of them together; and any day to which the name is applied by divine authority is a holy day.

Fifth. To prove that the Hebrews had a Sabbath out of the septenary order, and yet as binding and as much under the force of the Sabbath law as the weekly day.

Sixth. To prove that the Decalogue is constitutional and universal law, while the Hebrew statutes and ceremonials are by their very terms restricted to one peculiar people, and must have surceased with the dispensation of which they formed important features.

Seventh. To prove that the fourth commandment is ir repealable on any other supposition than that the entire Decalogue is repealed.

Eighth. To prove that the fourth commandment is the law of a movable festival, is obey-

able every-where, and demands an ordinal and relative usual and convenient seventh part of time in every longitude and latitude, and not an absolute seventh in astronomical and septenary identity from the time and place of the original institution.

Ninth. To prove that the day of our Lord's resurrection from the dead was made and named the first of the Sabbaths, as being the restoration of the relative primeval Sabbath, and first by pre-eminence, as being commemorative of the grand certifying fact on which the scheme of redemption is pivoted.

If these propositions are adequately sustained, controversy is at an end. The Sabbath will appear as agreeable to the wisdom and beneficence of God, as necessary to the welfare of mankind, and as imperative upon the conscience as when the law was given at Sinai.

To forestall the frequent use of Hebrew and Greek type I give here the words which will oftenest occur, together with the spelling and sense in English.

From the Hebrew are the following :

שַׁבָּת Shabbath—Sabbath.

שַׁבְּתוֹן Shabbathon—Solemn rest.

מִמָּחָר־הַשַּׁבָּת Mimmaharath Hashabbath—The morrow after the Sabbath.

שַׁבּוּעַ Shabua—Week.

שִׁבְעִי Shebii—Seventh.

From the Greek :

Σαββατον—σαββατα—Sabbath—Sabbaths.

Σαββατων—Sabbatōn—of Sabbaths—genitive plural.

Της επαυριου των σαββατων—The morrow of the Sabbaths.

Ἑβδομος—Hebdomos—Seventh, week.

Μια—Mia—One—First by priority or pre-eminence.

Ἡμερα—Day.

Let no one infer from frequent references to the originals that he must understand Hebrew and Greek before he can settle his views on the Sabbath question. Any thoughtful reader who will follow the argument with his English Bible in hand may reach perfectly satisfactory

conclusions. To have quoted all the passages referred to would greatly have swollen the volume. I have therefore assumed that all who are interested in this grave discussion have Bibles, and will use them according to citations. It is desirable not only to reach safe conclusions, but also to know the steps by which we reach them. The satisfaction will well repay the toil.

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THE SABBATH.

CHAPTER I.

ITS INSTITUTION—ITS PERVERSION INTO SUNDAY
AND DEGRADATION TO SUN WORSHIP.

THE SABBATH, like marriage, was instituted in the time of man's innocency, and is as essential as marriage to the right ordering of human life. Such are the laws and limitations of the human understanding that any species of knowledge lying outside the intuitive and sensuous must be preserved and promulgated by means of set times and institutes of instruction. The knowledge of God could not have been perpetuated, even in a sinless race—much less in a race blinded and alienated by sin—without a perpetually recurring day for bringing to remembrance the work, rest, will, and character of Him who upholdeth all things by the word of his power.

The divine record is brief and explicit. "The heavens and the earth were finished, and all the host of them. And on the seventh [Septuagint, *ἕκτη*, *hekte*, sixth] day God finished the work which he had made. And he rested on the seventh day from all his work which he had made. And God blessed the seventh day and hallowed it, because that in it he rested from all his work which God had created and made." Gen. ii, 1-3. Here is the memorial rest-day, synchronizing with the dawn of human history and undergirding the life of man. The Sabbath and our race began their career together.

The next express notice of the day occurs twenty-five hundred years later—Exod. xvi, 23; where Moses speaks of it in a way to suggest that the idea was familiar to men. The frequent references to God's rest at creation as the ground reason on which the Sabbatic institute stands, considered in connection with the word of our Lord that "the Sabbath was made for man," man generic, to meet a fundamental and universal need of his nature and life, renders it every way improbable that the race was left

to wander down the centuries, from Eden to the Wilderness of Sin, ignorant of an institution designed by infinite beneficence for the highest good of body, heart, and home.

The proposition that the Sabbath was known in the infancy of the race receives strong support from the universal prevalence of the septenary division of time. Such a division is arbitrary, as not being suggested by any thing in nature, and not being anticipable on grounds of physical and societary benefits, which, in the nature of the case, must be learned by experience; yet it appears to have prevailed so generally as to preclude the hypothesis of accident and to demand a rational theory of explanation.

There are supposed scriptural allusions to the weekly period, at a very early date, such as Gen. viii, 10-12. From his measuring time by sevens it is inferred that the weekly order must have been accepted in Noah's time. "The end of the days," when Cain and Abel "brought their offerings unto the Lord," Gen. iv, 3, 4, has been supposed to indicate a periodic day for worship. More clearly, "The day ["the day

is," Young's translation] when the sons of God came to present themselves before the Lord" was, and is, the hallowed day. Job i, 6; ii, 1.

This theory is strongly supported again by the fact that all the heathen nations held to the same division of time, with a superior or sacred day as a conspicuous feature of the calendar. This fact we learn from Homer, Hesiod, Herodotus, and other ancient writers. Philo, the Jewish philosopher of Alexandria, says without qualification: "The Sabbath is not a festival peculiar to any people or country, but is common to the whole world." Laplace has this strikingly philosophic statement: "The week is, perhaps, the most incontestable monument of human knowledge. It appears to point out a common source whence that knowledge proceeded." It is certain beyond attempt at contradiction that the septenary division prevailed among Egyptians, Phenicians, Babylonians, Assyrians, Greeks, Italians, Celts, and Indians. Chaldean cuneiform characters show a weekly rest-day, the name of which bears a striking likeness to the Hebrew Sabbath, and means "a

rest of the heart." That the Hebrews measured time by weeks, before Moses, is proved by Gen. xxix, 27, 28.

That the Sabeian idolatry—the adoration of the heavenly bodies—was the first formulated idolatry of the race is strongly supported by the judgment of scholars. That it was very ancient does not admit of doubt. Job acquits himself of any suspicion of thus denying "The God that is above." Job, xxxi, 26-28. It is certain that the worship of the sun, as the creator, preserver, and fructifyer, prevailed, among the nations of the East as far back as dim glimpses can be obtained of prehistoric ages. When the worship of the true God faded from men's minds it was a natural transition that the attributes and offices of the Creator should be transferred to the most conspicuous and powerful natural object, and equally natural, if not an inevitable sequence, that the periodic day of special divine worship should become the day of the sun. It is unquestionable that sun-worship was the chief religion of most ancient nations, under many images and names, such as

Bel, Belus, Baal, Rah, Mnevis, Osiris, Helias, and Apollo. So widely prevalent a religious usage presupposes a real or assumed authoritative origin of a purer worship perverted into this fascinating idolatry. Thus there is every philosophic probability that when the worship of the living God was degraded into the adoration of the sun the day divinely appointed to be hallowed became the sun's day.

For the purposes of the present argument I am concerned only with sun-worship and Sunday in Egypt, at and near the time of the Exodus.

It is needless to enter upon an extended account of whatever of truth or fable has come down to our time respecting the gods and goddesses who are supposed to have held supreme sway in the land of the Nile long before any recorded dynasty. Long before the Pharaohs, Ptah and Neith—Sun-god and consort—were superseded in Lower Egypt by Ra (Phra) the supreme God of the sun. Indeed, the Pharaohs took their royal name from Phra, on account of some fancied relation which they bore to

“the King of the gods.” The gods of Upper Egypt bore different names, but were Sabean divinities; and likeness of functions caused a gradual amalgamation of the pantheons of the two great provinces of ancient Mizraim, as shown by such compound titles as Ammon-Ra. This at least is clear: that before the Exodus two great potentates, Osiris, and Isis—male and female—ruled the worship of Egypt, as Herodotus affirms, “from the mouth of the Nile to Elephantine.” For convenient reference to a fuller account see *Christ and Other Masters*, by Hardwick, pp. 418-451.

At the time of Joseph’s enslavement the capital of Egypt was Heliopolis, the ancient On or Aon, the City of the Sun, as both names signify. It was situated on the eastern bank of the Nile, north of Memphis, six or eight miles from Cairo. It was “the Rome and Oxford of Egypt,” the center of its military pomp and power. The two highest of the privileged classes were the priestly and the military. Every king must belong to one or the other; and to marry into a priestly family was to be admitted

to the highest social elevation. This honor Pharaoh conferred upon Joseph by giving him to wife Asenath, the daughter of the priest (probably high or chief priest) of On. Gen. xli, 45.

From such facts it would appear that the only rational explanation to be given of the universal veneration for Sunday is that that day was the perverted primeval Sabbath. This was the faith of the early Christian Church, as I shall have occasion to show in place. But evidence strong as proof of Holy Writ is found in the fact that all the evangelists and the apostles to the Gentiles call Sunday, the day of Resurrection, "the first of the Sabbaths." Indeed, resurrection-day is called nothing but Sabbath, save in the one instance in which St. John names it the Lord's day. The truth of these statements I hope to demonstrate in the proper place.

Here, then, we find Joseph and his family and their descendants in a nation of sun-worshippers, whose great religious day was the day of the sun. The industrial system of that then thrifty and powerful people must have crystallized about

their day of general public worship. Yet in all the history of the Hebrews' day of favor and power, and of their dark years of oppression and enslavement, there occurs not an intimation of a conflict of opinion and usage between them and the Egyptians with respect to the sacred day of the week. It cannot be assumed that the sons of Jacob, in the earlier periods of their sojourn, worshiped the golden bull, Osiris, in the temples of the sun. And it is almost as improbable that they could have deranged the economy of labor, in a land where idleness was a crime punished with expatriation, by worshiping on a different day, without some mention being made of so disturbing a custom. It is far more rational to infer, in keeping with considerations already advanced, that the Israelites worshiped the God of their fathers on the same day that the Egyptians adored the chief luminary of our system.

That in later centuries, as we approach the Exode, the Hebrews, enslaved and debased, worshiped the chief divinity of their masters on their masters' day, is commandingly probable in the light of the following considerations :

1. It is in accord with human nature that bondmen, for fear, conviction, and the hope of favor, should accept the religion of their masters. Witness the fact that negro slaves in the South were Catholic or Protestant according to the faith of their owners and overseers.

2. It is not in accord with human nature to suppose that their task-masters indulged the Israelitish brick-makers with an exceptional day for worship, thus encouraging disrespect toward the religion of the nation and deranging the industrial economy of the country. Pharaoh was angered when Moses and Aaron called the elders from their work for consultation, and fiercely commanded them back to their task.

3. Among the complaints uttered by the enslaved people not a word is said about the deprivation of Sabbatic privileges.

4. These are strong grounds of inference. But that, at the time of the Exodus, they were long-accustomed sun-worshippers, and that they adored the deified orb in the golden bull, Apis, the symbol of Osiris, is demonstrated by their conduct at Horeb. Moses was longer out of sight

than suited the habit of this people, who lived chiefly in their eyes and ears and stomachs, and they asked Aaron to make them a god to go before them. He promptly molded and graved a golden calf—*egel*, a young bullock, a small Apis—and built an altar before it. Immediately the multitude began to bring their offerings and to dance about the image in a way so accustomed, so familiar and obviously habitual, as to preclude the thought that it was a new service. Reflect that this people had been three months under divine guidance, witnesses of mighty miracles, and that it was Aaron, Moses's brother, their chief elder, who fashioned the "god of Egypt;" and can any one possessed of the power of thought doubt that when Aaron "turned them loose," in the language of the Revised Version, they eagerly returned to an idolatry to which they had long been habituated? The transition was too sudden, the descent from a true religion too great, and the manner too expert to admit of any other explanation. (See Exod. xxxii, 1-24.) Deut. ix, 16: "And I looked, and, behold, ye had sinned against the LORD your God, *and* had

made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you." Neh. ix, 18: "Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations."

Lest there should be found a reader endowed with that prodigious incredulity which is "credulity gone to seed," let me add the explicit confirmation of the sacred word. Josh. xxiv, 14: "¶ Now therefore fear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD." Ezek. xx, 5-9: "And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God; in the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory

of all lands: then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your G^od. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt." Ezek. xxiii, 3. Psa. cvi, 19-21: "They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour, which had done great things in Egypt." Acts vii, 41, 42: "And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven."

CHAPTER II.

THE MEANING OF THE NAME SABBATH.

“THE term Sabbath is transferred from the Hebrew, and means rest.” So Buck, Calmet, Smith, and others. A few authors attempt to emphasize the assumption by adding, “Nothing more.”

A man of very humble attainments ought to dissent from such high authorities, if dissent he must, with extreme deference. It has cost me—as well it might—much study, self-searching, and close thinking, to become bold enough to question the venerable proposition as untenable; but necessity is upon me, and I cannot do otherwise.

If Sabbath is Hebrew must we not trace its use in the Hebrew Scriptures to ascertain its meaning? Turning to this line of inquiry, we are forced to the conclusion that Sabbath does not carry rest as its only, or even its paramount,

meaning. Rest is a resultant sense, arising from its relation to the more vital uses of the day. It is a condition necessary to the fulfillment of the higher uses of the weekly worship-day.

If Sabbath means rest only, it must impress us as anomalous that the word is so severely restricted to one use, and has no synonyms or interchangeable terms. The Hebrew has other words to express every shade of rest, such as *manoach*, Psa. cxvi, 7; *menuchah*, Psa. xcv, 11; *Pugah*, Lev. ii, 18; *margoa*, Jer. vi, 16; but none of these is ever employed as a substitute. *Shabbathōn* is a technic used exclusively to qualify Shabbath, and carrying the sense of solemn rest. (See Exod. xvi, 23.)

If Sabbath means rest only, then the man who suspends exertion and consults ease keeps it, and he who slumbers most keeps it best. But is it possible seriously to think that such a use fills the scriptural intent? An ox keeps its consequent Sabbath by browsing in the meadows and ruminating in the shade. A man profanes the day by resting only.

If Sabbath means rest only, how are we to

justify the tautology of the Hebrew in employing another word—*Shabbathōn*—to express rest as a qualifier of the very name rest? As samples see Exod. xvi, 23: *Shabbathon Shabbath-godesh*, “holy rest of the Sabbath, sacred to Jehovah.” Exod. xxxi, 15: “The Sabbath of solemn rest, sacred to the Lord.” Lev. xxiii, 32: “A Sabbath of rest.” Lev. xxv, 4: “A Sabbath of rest unto the land” (A. V.). Must we accept a rest of rest—a rest of the holy rest—a holy rest of the rest, as the word of the Lord? Inevitably so, if Sabbath means rest only, or chiefly.

The use of the verb *Shabath*, so far as it sheds light, confirms the assumption that Sabbath means much more than rest. Thus Gen. ii, 2, and in six other places, substantially, “He rested on the seventh day.” Conceding that the seventh day was the Sabbath, we have here again the awkward tautology of resting on the rest. It is well to notice in this connection that *Shabath*, to rest, like *Shabbathon*, is used only in connection with the appointed day of worship. Let it also be noted in passing that the *Septua-*

gint renders Gen. ii, 2, Κατεπανσε τη ημερα τη εβδομη, Katepause te hemera te hebdomē; *cf.* Exod. xii, 15, 16; xiii, 6; xvi, 26, 27, 29, 30; xx, 10, and many other places, where it will be observed that both the Hebrew and the Greek keep up a marked distinction between the rest and the day. If Sabbath meant rest simply, it could be adjoined to any other day as well as to the seventh.

If Sabbath means rest only how are we to explain the preparation of the show-bread, the offering of double sacrifices, the labors of the great choir and orchestra, and the laborious reading and expounding of the prophets and the law on that day?

Possibly some one is ready to ask if there could be a Sabbath without rest in the sense of the suspension of secular toil. No! But there could be a thousand rests in that sense without a Sabbath. Such rests may occur on the seventh day, and yet amount only to a desecration. If man were animal only that sort of rest would meet his necessities, as it does those of the lower orders of life. If man has a supersensuous

nature, a soul, a spirit, proper Sabbath-keeping for him must involve and engage his higher powers, relations, and duties. He cannot keep the sacred day holy by idling or sleeping.

That Sabbath means more than rest is strongly supported by the better rendering which the Revised Version of the Old Testament gives to Shabbathōn, namely, a solemn rest. This fact I have already anticipated.

For additional references see Lev. xvi, 31; xxiii, 3; xxv, 4, 5; Exod. xxxv, 2.

Sabbath carries the sense of seventh—which has sometimes been claimed as an inseparable meaning—much as it carries rest, as an accident of signification. Seventh supervenes upon the law of periodicity. A seventh has no more inherent virtue than a sixth or a fifth. It is an incident of the ordinal succession of days. It is a day which follows the sixth day of labor. It is “*every seventh day, not the seventh day in exact astronomical order—dies septenus, not dies septimus*”—(Dr. Schaff). Hence we could not substitute a tenth, or eighth, or twelfth. It is every recurring seventh convenient and ordinary

division of time, in every part of the globe where men live and die.

The Sabbath was founded on a septenary division of duration. Few will attempt to maintain that the days of creation were solar days. Yet the law of periodicity, the physical, mental, and spiritual needs of human kind, and the fundamental convenience of society would make it a solar day in those latitudes where most of our race dwell. There was something natural, therefore, in the erroneous rendering which Theophilus mentions to Autolytus: "Most know not," says he, "that what among the Hebrews is called the Sabbath is translated into Greek the 'seventh' (ἑβδομάς), a name which is adopted by every nation, although they know not the reason of the appellation."

If Sabbath means seventh we have again a cumbersome and meaningless reduplication of terms in both the Hebrew and the Greek.

In many times *shebii* is connected with Sabbath for designation. See as samples Exod. xvi, 26: "Six days ye shall gather it; but on the seventh day, *which is the Sabbath*, in it there shall be none."

Exod. xx, 10. "But the seventh day *is* the Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates."

Lev. xxiii, 3. "Six days shall work be done: but the seventh day *is* the sabbath of rest, a holy convocation: ye shall do no work *therein*: it *is* the Sabbath of the LORD in all your dwellings."

In all such constructions the theory that Sabbath means seventh (*hebdomas*) encounters the absurdity of the seventh seventh; the seventh day is the seventh day, etc. But I scarcely needed to refute a theory which has no very able supporters. Yet a weak theory may harm the weak.

Nothing favorable to the assumption with which we are just now dealing can be rationally inferred from the fact that Sabbath usually marked the weekly division of time. I say usually, because it sometimes marked divisions of years; and in one instance, at least, it was an annual

day, wholly out of the septenary order, as I shall have occasion to show. True, from Sabbath to Sabbath was usually a week. So from Tuesday to Tuesday, or Sunday to Sunday, is a week. The Greek appears to have no specific word for week, and therefore uses *hebdomas*, from *ἑπτα*, *hepta*, seven. The Hebrew uniformly uses *shabua*, not Shabbath, nor Shabbathon, for week. See Gen. xxix, 27. "Fulfil her week and we will give thee this also for the service which thou shalt serve with me yet seven other years."

Exod. xxxiv, 22. "And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the year's end."

Num. xxviii, 26. "Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have a holy convocation; ye shall do no servile work."

Deut. xvi, 9. "Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the corn."

2 Chron. viii, 13. "Even after a certain rate

every day, offering according to the commandment of Moses, on the Sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.”

Jer. v, 24. “Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.”

Dan. ix, 27. “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.”

The Greek New Testament employs terms with perfect discrimination, using *hebdomas* only twice—Heb. iv, 4—and that by way of quotation from Gen. ii, 2, where the Hebrew uses *yom hashbii*, day seventh. In all other places, sixty-eight in number, it gives the proper name,

Sabbaton, and always as the sacred rest-day (or year) of the Old Dispensation or the New.

I have already incidentally answered the assumption that Sabbath means week. A little reflection will convince us that this theory carries its advocates into inextricable absurdities. If the embarrassments of the case have not occurred to the reader let him substitute week for Sabbath in a few passages and be convinced.

SABBATH IS THE SACRED PROPER NAME OF A
MOVABLE FESTIVAL.

I am now prepared to support the proposition that Sabbath is a sacred proper name, used exclusively, when not applied to the year or the land, to designate a day set apart and consecrated to the suspension of physical labor in order to the edification of the spirit by the devout memorial study of God's works, word, and ways. The verbal noun *Sabbatismos*, in Heb. iv, 9, is not an exception. It expresses a Sabbatism, a full, active, adoring rest in the world to come, when time-Sabbaths shall have ended with the

human probation in and for which they are vital and most beneficent provisions.

Sabbath occurs one hundred and three times in the Old Testament, and its equivalent Greek term one hundred times in the Septuagint, and sixty-eight times in the New Testament. And in all cases, save the nine which relate to years and the land (and figuratively there), it is a sacred proper name, of which neither seventh, nor rest, nor week, nor all of them together, can be accepted as an adequate translation. It needs only an intelligent tracing of the term through the Hebrew Scriptures, or, for that matter, through our English Version, to put its proper meaning and office beyond rational doubt. *Sabaton* and its inflections may be followed through the Septuagint and the New Testament with like results.

The curious reader may have noticed the remark that the Septuagint translation of the Hebrew Scriptures is said above to employ the name Sabbath three less times than the original which it translates. It may be well to explain this slight and only disagreement. All of the

instances occur in Lev. xxiii, 11, 15, and 16. The Passover Sabbath was the 15th of Nisan, *Mimmaharoth Hashabbath*—the morrow after the Sabbath—the Jew was to bring the sheaf of first-fruits to the priest, to be waved before the LORD in token of gratitude. The Greek has τε επαυριον της πρωτης, *te epaurion tes protes*—the morrow after the first—that is, the first day of the beginning of the feast, which would be the 16th of Nisan, corresponding with our Sunday. Greek, της επαυριον των σαββατων—the morrow of the Sabbaths. In verse 16 we have της επαυριον της εσχατης, *tes epaurion tes eschates*—the morrow after the last—that is, the last day of the feast; *eschates*, last, being relative to *protes*, first. The third case is verse 15, last clause; “seven sevens” in the Greek.

King James’s Version gains two Sabbaths by mistranslation of *Shabbathōn*, in Lev. xxiii, 39, which error the Revised Version corrects.

For the convenience of such readers as may not have access to complete concordances of the Hebrew and Greek, or of the English, which could answer, and yet may wish to make a

thorough personal examination, I give here a list of all the passages which contain the name Sabbath.

In the Hebrew, *Shabbath* may be found one hundred and three times, as follows:

Exod. xvi, 23, 25, 26, 29; xx, 8, 10, 11; xxxi, 13, 14, 15², 16; xxxv, 2, 3. Lev. xvi, 31; xix, 3, 30; xxiii, 3², 11, 15², 16, 32², 38; xxiv, 8; xxv, 2, 4, 6, 8²; xxvi, 2, 34², 35, 43. Num. xv, 32; xxviii, 9, 10. Deut. v, 12, 14, 15. 2 Kings, iv, 23; xi, 5, 7, 9²; xvi, 18. 1 Chron. ix, 32; xxiii, 31. 2 Chron. ii, 4; viii, 13; xxiii, 4, 8²; xxxi, 3; xxxvi, 21. Neh. ix, 14; x, 31², 33; xiii, 15², 16, 17, 18, 19³, 21, 22. Psa. xcii, (title). Isa. i, 13; lvi, 4; lviii, 13²; lxvi, 23. Jer. xvii, 21, 22², 24, 27². Lam. ii, 6. Ezek. xx, 12, 13, 16, 20, 21, 24; xxii, 8, 26; xxiii, 38; xlv, 24; xlv, 17; xlvi, 1, 3, 4, 12. Hos. ii, 11. Amos. viii, 5. The Septuagint follows the Hebrew except in the places designate d.

To all who have followed the preceding reasonings and traced out the citations it must be apparent that there is a distinction between the essential Sabbath and the day of its celebration,

as there is between American independence and Independence day. If God had consecrated the sixth or eighth day to Sabbath uses, as the initial of a perpetual recurrence, it would have been as sacred as the seventh. It is clear, therefore, that a transfer of Sabbath to the eighth or first day, if done by competent authority, would in no manner or degree abrogate or infract the Sabbath law, nor necessitate any modification of its terms, "Remember the sabbath day to keep it holy" would be as fitting an enjoinder of the duty as though no change had been made. The Septuagint has, *μνησθητι την ημεραν των σαββατων αγιαζειν αυτην*—*Remember the day of the Sabbaths to hallow it.* The Jews had more Sabbaths than one. The holiest of all their Sabbaths, as I shall show in place, occurred but once a year, and was wholly out of the septenary order. Yet the law applied as forcefully to that as to the other.

CHAPTER III.

THE EXODUS—THE REVISED CALENDAR—THE
NEW SABBATH.

COME we now to the Exodus. Here was an ignorant, debased people to be led out of bondage and planted in a world-center, to become the custodian of the light of lights to the nations. These slaves were the children of promise. To them were to pertain the adoption and the glory and the covenants and the giving of the law and the promises. Theirs were the fathers, and of them, as pertaining to the flesh, CHRIST was to come. To human eyes they were an unpromising race for such a mission; but God's promise to Abraham could not fail of fulfillment. These rude and stiff-necked people must be recovered from idolatry, and awed and terrified, surprised and melted into a just apprehension of the supremacy of the living God. What a work!—And how was it to be accom-

plished? God always deals with men according to the laws of their life. The "fullness of the time" could not come otherwise than by ages of prophecies, providences, proofs, and experiences. How, then, could the prerequisite reformation of this horde of Hebrew helots be effected?

First of all, Moses was fitted for leadership. Possibly in the archives of the court he had traced the record of Joseph and had become fired with some as yet vague purpose of deliverance for his kindred. Noble and self-forgetting as he was, his strong nature needed forty years amid the mountains of Midian, in sacred intimacy with the God of his fathers to bring his lofty and imperious spirit into adoring harmony with the supreme will.

Then the cupidity, tyranny, and pride of power of Pharaoh and his subjects were to be overcome. Judgment followed judgment in awful and resistless procession, till the death of the first-born in palace and hovel extorted a mighty cry of anguish, mingled with which was a prayer to the Hebrews to depart quickly out of the land.

It must be assumed that many items and incidents of preparation failed of record. Here were "six hundred thousand that were men, besides children," and here were "very much cattle and a mixed multitude" to accompany and complicate the march. Such a multitude could never have moved in spontaneous order without a miracle greater than the dividing of the sea. Doubtless "the rulers and elders of the people" had been assigned their places and well instructed in their several parts. A great amount of quiet preparation must have preceded the actual out-starting. Thus the awful night of the passover found every thing in readiness. With girded loins and staves in hand the people waited for the first streak of dawn and the word of command.

Association is strong. Habit is a chain of steel. This people must be effectually separated from the old life; from temple, altar, set days, and all the concomitants of sun-worship. Sabeanism prevailed not only in Egypt, but, as Maimonides affirms, "had filled the whole world." They would encounter it among the tribes through which they passed and in the land to

which they were going. Dr. Watson and many others of the learned think that the Zabii (Sabians) "were probably the first corrupters of the patriarchal religion." The taint of this seductive idolatry was in the air. Every tie which bound the Israelites to this infatuating worship must be severed, and the chosen keepers-in-trust of the divine oracles must be set apart like an island in the sea. For this purpose they needed a new order of months and a new beginning of their year. Such a counteractive and educating re-adjustment of the calendar was one of the methods resorted to by divine wisdom. The seventh month of the Egyptian year was made the first of the Hebrew. Exod. xii, 1, 2: "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you." Exod. xiii, 4: "This day came ye out in the month Abib." Deut. xvi, 1: "Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night."

Abib exchanged places with *Tisri* and thenceforth became the first month of the Hebrew sacred year. Reverently speaking, what a stroke of divine policy was that! This strange people, destined to stand alone in all the earth, had not so much as a yearly calendar in common with surrounding nations. They were, indeed, to be a "peculiar people." But that feature of heathenism which was most ensnaring, because fullest of suggestions of the all-prevalent sun-worship, was the corrupted primeval Sabbath, the Sunday of idolatrous devotion. If the order of months needed to be changed, how immeasurably more this day, so pregnant with evil! Should Israel, already tainted with idolatry, march through and past tribes and nations on a new mission, toward a new land, with a new first month and a new year, and carry the old Sabbath, now Sunday, rife with vile solicitations and furnishing a wide door of contact with all that was most prevalent and pernicious? To an unbiased inquirer the supposition is an impeachment of the wisdom of their divine Deliverer. There was the strongest anterior probability that

he who was about to lead them out of bondage and pollution would give them a new Sabbath to complete their new environment, thus closing the doors of heathen temples against their re-entry. Under the laws of human thought this last expedient would appear most essential of all.

THE DAY OF THE EXODE WAS MADE THE SABBATH OF THE HEBREWS.

On the night of the 14th of Abib the anxious, hopeful supper of the passover was eaten. Exod. xii, 6, 8: "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it." And the ready host stood waiting for the dawn. "This is that night of the LORD to be observed of all the children of Israel in their generations." Exod. xii, 42. And because of its solemn interest and memorial significance they were to commemorate it by beginning their Sabbath, unlike Sundays and civil days, in the

evening instead of midnight or morning. This was another mark of their complete setting apart among the nations, as was their worshiping with faces toward the west, in tabernacle and temple, instead of toward the east as sun-worshippers did.

The command to go forward on the morning of the 15th of Abib was God's proclamation of emancipation, and the day of their deliverance was the day of days. Nations monument their great days. It is wise in them. The commemorative celebration of epochal days is a valuable method of instruction. Surely such an event as the deliverance of a whole people from intolerable bondage could not fail to be memorialized by the people of whose history it formed so signal a part.

The time and fact of the exode were celebrated by the great annual feast of the passover, as also by the perpetual memorial observance of the day of their departure from Rameses as the Israelitish Sabbath. *Exod. xiii, 3, 4, 8*: "And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the

house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten. This day came ye out in the month Abib. And thou shalt show thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt." (Exod. xxiii, 15): "Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty." Exod. xxxiv, 18: "The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt." Num. xxxiii, 3: "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians." At midnight of Abib 14 the first-born were smitten. All day of the fifteenth the great

host, burdened with baggage, cumbered with flocks and herds, even "very much cattle," toiled on toward Succoth, without taking time to rest or cook food. Yet this same fifteenth of Abib was even after a Sabbath of holy rest, the initial of a perpetually recurring weekly commemoration of their deliverance. The Sabbath was to be an ever-recurring reminder that it was God who sanctified them—set them apart from the nations. See also Deut. v, 15: "And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out hence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath day." This reason could apply to no other people.

Was this the Sabbath which they had been used to observe? Or did God give them a distinctive Sabbath? Happily there are two points of ~~argument~~ ^{difference} between our Saturday-Sabbath brethren and ourselves. First, we agree that the children of Israel made their first day's march on the 15th day of Abib. Second, we agree that this was Saturn's day, which ever after was

the Hebrew Sabbath. The only question in debate is, Was this a Sabbath which they had previously kept, or was it made a Sabbath to them as an exceptional and peculiar people? Saturday-Sabbath writers strenuously maintain that it was the patriarchal Sabbath, the pristine seventh day, the only Sabbath ever given to mankind.

We think we have already shown cogent and conclusive reasons for rejecting the Saturday-Sabbath theory. The thoughtful reader needs only to remind himself that the Egyptians were sun-worshippers centuries before the time of Joseph; they were sun-worshippers when Jacob and his other sons settled in the land; there is nowhere an intimation of contrariety of views as to the day specially set apart for public worship; it is a fair inference that the Hebrews worshiped God and the Egyptians Osiris on the same day; this agreement became a necessity when the Hebrews multiplied, even under Egyptian task-masters, and fell into the order of Egyptian industrial life; at the time of the exode the Israelites had been long enslaved and were deeply debased; it took forty years of miracles, chas-

tisements, and elaborate instruction, and finally the extinction of all but two of the entire adult population which came out of Egypt, to prepare them to be trusted in Canaan; Aaron, their chief elder, made the golden calf, and the people hastened to worship it. Add to these reasons, stated in a former chapter, the fact that, if the idolatrous Hebrews distinguished Saturn's day at all it was, in every probability, to observe the feast of Saturn, the most loathsome of all the heathen feasts. Also the fact that the confusion of the rulers and people with respect to the first Sabbath-keeping in the Wilderness of Sin indicates that the day was new to them. Exod. xvi, 22-29: "See, for that the LORD hath given you the [a] sabbath, therefore he giveth you on the sixth day the bread of two days:" v. 29. It is obvious from the history that there was a recentness about it. Had that Sabbath been a long and sacredly familiar day such differences would have been impossible. Also add that three of the reasons assigned for keeping the Sabbath, namely, 1. To commemorate the new covenant made with them in Horeb. Deut. v, 2, 3: "The

LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, *even us*, who *are* all of us here alive this day." 2. To remind them perpetually that God had sanctified or set them apart from other peoples. Exod. xxxi, 13: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you." 3. To celebrate their deliverance from slavery. Deut. v, 15: "And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath day." These reasons could apply to no other people. Finally, for the present, reflect that if the 15th of Abib was their holy day, their *Shabbath Shabbathon*, before the Exodus, as it was ever after, not only were new reasons assigned for recognizing its obligation, but God commanded the most conspicuous desecration of his

own appointed Sabbath that human history records. See that immense concourse, sweating under their heavy burdens, driving their flocks and herds, surging like a sea, with much more than the noise of a marching army of a million men, and say if you can persuade yourself to believe that God ordered all this to take place on the day in which men were not to do their own work, nor seek their own pleasure, nor speak their own words, nor think their own thoughts! Men, women, children, servants, cattle were to rest on God's Sabbath, in order that his worship might engage the undistracted mind of all. Put this law and use of the day side by side with a divine command to march, carry kneading-troughs, and drive ~~the~~ stock through all the weary day!

Let me, at this point, direct attention more specifically to a Sabbath out of the septenary order, alluded to on preceding pages. We have already seen that the word Sabbath carries seventh only as an ordinal incident of meaning. Those who choose to turn to Lev. xxiii, 27-32, will see that the tenth day of the seventh month

(Tisri), the great day of atonement, was to be Shabbath Shabbathōn, a Sabbath of solemn rest, throughout their generations. The Septuagint renders the name *Sabbata Sabbatōn* the Sabbath of Sabbaths. In the Hebrew calendar, as revised at the Exodus, the 1st, 8th, 15th, 22d, and 29th of the seventh month, as of the first, were always Sabbaths. Here, then, is a specially enjoined Sabbath occurring between the 8th and the 15th, which were septenary Sabbaths, five days before the *Migra-godesh*, the holy convocation which introduced the feast of tabernacles. This great fact, while it refutes the notion that seventh is an inseparable sense of Sabbath, shows with the utmost clearness that any day to which God applies the name has all possible sacredness and lawfulness.

A little above it is stated that Abib (Nisan after the great captivity) and Tisri have the same number of days and Sabbaths in the same order. For the reader's convenience I will transcribe the Mosaic calendar, giving the Sabbaths in every month.

THE MOSAIC CALENDAR.

1. Abib-Nisan (Nissan) has Sabbaths...	1	8	15	12	29
2. Zif-Ijár (Iyar).....	6	13	20	27	..
3. Sivan.....	4	11	18	25	..
4. Thammuz (Tamuz).....	2	9	16	23	30
5. Ab (Av).....	7	14	21	28	..
6. Elul (Elool).....	5	12	19	26	..
7. Tisri-Ethanim (Tishru).....	1	8	15	22	29
8. Bul-Marchesvan (Chesvan).....	6	13	20	27	..
9. Caslen (Kislev).....	4	11	18	25	..
10. Thebet (Tevisé).....	2	9	16	23	30
11. Shebet (Shevat).....	7	14	21	28	..
12. Adar.....	5	12	19	26	..

Elul, the sixth of the Mosaic calendar, has thirty-two days; Adar, the last month of the sacred year, has thirty-two or thirty-nine days. In the latter case, it has five Sabbaths, the fifth of which occurs on the thirty-third.

The foregoing table I transcribe from a valuable work entitled *The Christian Sabbath, Viewed in the Light of Scripture, Chronology, and History, and the Claims of Sabbatarians Shown to be Untenable*. By Rev. D. B. Byers, with an introduction by Bishop Dubs, D.D.; published by W. F. Schneider, 214-220 Woodland Avenue, Cleveland, O. I give in parentheses the more modern Jewish spelling of the names.

It will be seen that the first and seventh months begin with the Sabbaths, have the same number of Sabbaths and Sabbaths falling necessarily on the same days. The first day of the passover was always a Sabbath, and always fell on the fifteenth of Abib. The first day of the feast of tabernacles was also Sabbath, and always fell on the fifteenth of Tizri. These feasts and the distinctive Sabbaths associated with them were confined to one people in their preparatory history, and passed away, as to any obligation which they conveyed, with the dispensation of which they were parts.

CHAPTER IV.

THE SABBATH LAW.

I HEARTILY indorse the strongest sentences, on both sides of this controversy, with respect to the universal need, practicability, educative utility, sacredness, and perpetual obligation of the Sabbath. The knowledge of God cannot be perpetuated without such a day, nor can vital godliness flourish where it is lightly esteemed. The Church is to-day suffering serious enfeeblement for want of a well-kept Sabbath. The institute is for man as man. It would have been needed had our first parents and their posterity continued in innocency. It is absolutely indispensable now. But an institution so necessary to human weal, yet so often crossing to greed and the love of pleasure, could not be left to caprice or "the light of nature." Its experienced and proclaimed physical, mental, moral, social, do-

mestic, and political benefits do not deter men from desecration. The "Continental Sabbath"—much better than none—is a striking proof of the need of the distinct recognition of the authority of underlying law. In all human experience on the high plane of Christianity law must assert itself, and prepare the way, before love will supersede the demand for its enforcement. There must be a Sabbath law. The need is profound, beneficent, universal, imperative.

WHERE SHALL WE FIND IT?

Let us recall the sublime mission and divine guardianship of the Hebrews. Doubtless many things important to them, but not requisite to show "the footprints of God in human history," do not appear in the record. Only the great particulars are given. Glance at these. At midnight the death-blast swept through all the dwellings of the Egyptians. At dawn the Hebrews commenced their journey. The line of march was marked out for them. From Rameses to Succoth; from Succoth to Etham in the edge of the wilderness; from Etham they turned again

unto Pihahiroth, "which is before Baalzephon," and "pitched before Migdol," near the sea. Here they discovered that they were pursued, and here the sea was divided.

It has been inconclusively argued that the fleeing host rested a whole day at Succoth for purposes of Sabbath-keeping and thankful sacrifices. From this assumption is drawn the inference that the sixteenth of Abib was the Sunday of the Egyptians and the patriarchal Sabbath of the Hebrews. The large element of speculation renders this argument valueless for sober purposes of proof. The fact that the sixteenth was Sunday is not disputed. But, that fact conceded, the question remains broadly open whether the one party would have postponed their angry pursuit, or the other their alarmed flight, on that account. And the theory that the Hebrews tarried at Succoth to sanctify a proper patriarchal Sabbath, besides being wholly gratuitous, is negated by the certainty already established that, up to that time, they had kept Sabbath only as the sun's-day. The incident of their baking bread from the dough brought in

their kneading-troughs from Rameses was simply a matter of sumptuary necessity.

The fugitives had journeyed at least three days, with whatever intervals of rest, before their pursuers came in sight. Num. xxxiii, 3-8. It must be remembered that the Egyptians had their dead to bury, even "all their first-born which the Lord had smitten among them;" then to get "six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them, and all the horses and chariots of Pharaoh, and his horsemen and his army" into marching array. They must have been in eager and wrathful haste, to pursue so soon. The king thought he had his runaways hemmed in by the wilderness and the sea, and by great expedition he might capture them near home. In such an exigence it is not probable that either party suspended exertion for a worship-day.

What a scheme of object-teaching God provided for this people! After the divided sea came Mara, manna, Rephidim, and the great victory over Amalek. What a destiny must be in prospect for a people under such tutelage!

At length, on the fifteenth of the third month, they came into the wilderness of Sinai. Here they received such communications and beheld such wonders as were never before vouchsafed to man. Here were given them minute directions for building, furnishing, and frequenting their tabernacle; the order and manner of their annual feasts; statutes and judgments for the regulation of their lives; directions concerning the tribes and nations they were to pass or encounter; specified penalties for a long list of offenses; promises of special providential interpositions in the exigencies of the journey they had undertaken; the ordination of a priesthood and the appointment of sacrifices and sacred vestments—all of which ceased when Christ entered into the Holy of Holies by his own blood, and became our High-priest in heaven—and an instructive but burdensome code of ceremonial law, which lost its significance when Jesus died and rose again. These statutes, judgments, and ordinances were adapted to the condition and mission of this one people, and could not be made to fit any other. They were of the nature of special legis-

lation. See Exod. xxiv to xxxii; also parallel chapters in Leviticus and Deuteronomy.

It is too obvious to require argument that many of these statutory regulations were wise, timely, and practicable only for this one people, and were destined to pass away with the dispensation to which they appertained. But there was a body of CONSTITUTIONAL LAW committed to Israel in trust for all mankind. This code was not written by Moses on parchment or papyrus, but by the finger of God on tables of stone. The Ten Words, Ten Commandments, Decalogue, is applicable to all people in all times. It is fundamentally necessary to the order and happiness of the race in all lands, under all changes of government, laws, language, and education. The great nations have recognized its vital value and builded their systems of jurisprudence upon it. Its philosophy, breadth, and completeness are the wonder and admiration of the wise. It is unlike the statutory and ceremonial codes in that it postulates no particular people, is limited by its relations to no particular dispensation, commands no sacrifices or ceremonial observances adjusted

to a particular chapter of history, has no penalties attached, and in its structural plan is incontestably framed for universal use.

In this code we find :

First. The recognition of one God. This unifies truth, science, righteousness.

Second. The non-use of images. This forestalls the debasement of worship, the ignobleness of idolatry, and the degradation of mind.

Third. The reverential use of the Divine Name. This prevents the lightness and blasphemy which tend to impair and destroy the sense of the majesty, holiness, glory, presence, and power of the Almighty.

Fourth. A day in perpetual recurrence, specially devoted to the perpetuation and spread of the knowledge of God, his works, will, and providence, to be preceded by six days of labor.

Fifth. Respect and obedience toward parents. This is the best safeguard of domestic peace and civil loyalty and good citizenship.

Sixth. Murder and all that leads to murder, the taking of the life out of life, is forbidden.

Seventh. The invasion of connubial sanctity

and indulgence in all sexual impurity are forbidden.

Eighth. The prohibition of the unpermitted and uncompensated appropriation of what is another's.

Ninth. False witness forbidden.

Tenth. Covetousness, "which is idolatry," is interdicted.

A close study of the Decalogue will convince the reader that, while every command is in itself indispensable to a high civilization, every one is also necessary to the full use of every other. But the *Fourth* is so related to all the others that they stand or fall with it. Without a periodic day sacred to appropriate teaching, the knowledge of God would soon be lost, and idolatry and crushing superstitions reign. Thus without a Sabbath the three preceding precepts of the First Table would be unavailing for good. It is equally clear that, as to their import and effectiveness, the Sabbath is an essential condition also of the fulfillment of the six precepts of the Second Table, which regulate the conduct of man toward man. The knowledge of duty must pre-

cede its performance? and how shall they hear without a teacher? And how shall one teach without a time and opportunity?

The fourth commandment, then, is the *nexus* which unites the three preceding precepts, which look Godward, and the six following, which look manward, into a symmetrical whole, thus bringing God and man into relation under a covenant of law. The loss of it would be the direst calamity, and the abuse of it is flagrant unwisdom and blind misanthropy. The notion that it is of the nature of a Hebrew statute and has expired by limitation, appears to me as mischievous as it is baseless. Its repeal would be the virtual repeal of the Decalogue.

Here, then, we find the SABBATH LAW, a law as unchangeable as the nature of man and the beneficence of God. It is the core of the CONSTITUTION of constitutions. It is a vital part of the basis of free government, the charter of human rights, the matrix of aggressive and beneficent civilizations. The life to which the fourth commandment leads is the right life. Any day to which this commandment applies is

a true Sabbath of the beast's rest, the toiler's respite, the rich man's recall from worldliness, the home's reunion and delights, the sanctuary's resounding praise and ennobling worship. With the Hebrews it applied to the day of their escape from Egypt in perpetual septenary recurrence, and not less to the tenth day of the seventh month. Both these Sabbaths were new and national, yet they rested under the full force of the Sabbath law. If at any time and for any reason it has pleased God to restore the pristine Sabbath, or put Sabbath sanctity upon another day, that, too, is covered by all the sacred sanctity which the law conveys. That if the day is changed the law must be changed, is a fallacy so obvious as scarcely to escape the imputation of puerility.

CHAPTER V.

THE LAW OF THE SABBATH.

WE have the Sabbath law. Now what is the law of the Sabbath? The law exists in form only until we reach a true interpretation. Our inquiry is, therefore, of the essence of the controversy. If the repeal of the fourth commandment would be, practically and in effect, the repeal of the Decalogue, it is vain to think of maintaining a holy Sabbath by inference, convenience, physical benefits, public decency, patristic example, or what not. Where there is no law there is no transgression. License never leads the wild horse into harness nor the sinner to righteousness. Law must impel till love constrains. What, then, are the contents of the law of the Sabbath?

First, it requires six days of labor—honest, virtuous, useful labor. The lawgiver cannot demand or approve work the legitimate effect of

which is harmful. The man who follows an evil business counterworks the spirit of the whole law. The idler breaks the Sabbath law through all the work-days of the week, however sanctimoniously he may treat the Sabbath. Six days of well-directed toil every week are enough for all the authentic needs of society in the highest advancement.

After six days of labor comes the day of rest. To the beast of burden it is physical rest. To the man it is rest of body and mind, spiritual refreshment, and opportunity to increase his knowledge of divine things. This is a universal law, because it meets a universal need. "*Lex stat dum ratio manet.*" If a universal law, obedience must be practicable in every latitude and longitude. It must also be possible for plain minds to understand it. Wherever there are solar days to regulate industrial life, there the law plainly requires that every seventh day should be set apart as sacred to devout uses. This is true in England, China, America. Yet the devout in these several countries do not keep, and practically cannot keep, the identical twenty-

four hours which make the same day in exact astronomical series. To do this is practically impossible; first, for the reason that no man knows the starting-point, and, second, the shape of the planet makes such a construction of the law unreasonable in the last degree. Saturday-Sabbath writers wrestle bravely with this insuperable obstacle to their exposition, but utterly in vain. The *Outlook*, the ablest of Saturday-Sabbath periodicals, and J. N. Andrews, author of *History of the Sabbath* and *First of the Week*—both works as acute as any on that side—pass it over glibly with the statement that the natural course of peopling the planet is with the course of the sun, from east to west, and that commerce has agreed upon a line of longitude where the day shall change; and it is a pity if religion cannot do as much as commerce! The reader must not take offense at the flippancy of such an inconsequent evasion. The writers named, and some others of the same school, are really keen, capable men. They have done the very best that could be done without abandoning their theory. The explanation of so utter a failure lies in the

fact that the theory is radically and incurably wrong.

Is it true that the natural course of peopling the earth is from east to west? There have been strong tides of emigration and travel eastward. Cannot people going eastward keep the Sabbath as obediently as people going westward? Does the Sabbath law specify or imply a necessary direction of spreading humanity, or certain lines of longitude, or certain agreements of navigators in the interest of commerce and the calendar? Suppose that two devout Saturday-Sabbath men should set out from San Francisco, say, and travel in opposite directions till they meet on the opposite side of the globe. They are a day apart. How shall they reconcile their differences, both having conscientiously kept seventh-day from the start? They must adhere to arithmetic and keep two seventh-days, or, like men of common sense, conclude that the law of the Sabbath is to be rationally interpreted, and so harmonize their count to the shape and motions of the earth.

Again, a universal law must be obeyable in all latitudes where men live and travel. What

shall the inhabitants of the far north do? They have a seventh solar day only once in seven years. Will one long day's rest and worship in seven years meet the demands of the law? These people have customary and convenient divisions of time, established by experience, measured by sleeping and waking, eating and fasting, working and resting. Does not every one unblinded by a false theory see that if the Esquimaux or Greenlanders devoutly consecrate every seventh of these convenient and usual portions of time to rest and worship they obey the law of the Sabbath as strictly as our Saturday-Sabbath brethren imagine they are doing?

Again. It is a familiar history that the first inhabitants of Pitcairn's Island, made up of the mutineers of the ship *Bounty* and the heathen women they picked up on their way, were converted through the use of a single Bible found in a seaman's chest. They became a God-fearing people, and, of course, kept the Sabbath; for the teaching of the word is plain. They had reached the island from the east, and kept their Sabbath by regular count. A British ship reached the

island on Saturday, counting from the west, and found Adams and his people devoutly keeping the day holy to the Lord. Which were right, the discoverers or the discovered? Suppose now that a number of the sailors of the visiting ship had decided to cast in their lot with the happy islanders—would devout respect for the law of the Sabbath have required each party strenuously to hold to its day, and thus confuse, distract, and destroy the order and quiet of both days? Common sense, the spirit of the law, and the character of the Lawgiver commandingly suggest that either party might have yielded its day and adopted the other's without infracting the law, dishonoring God, or injuring their own souls. As the great body of the Christian world was keeping the Sunday-Sabbath the islanders did wisely and Christianly to change their day and come into harmony with general Christian usage.

And yet again. The early navigators used to change the day at Callao because that was a usual place of meeting. More accurately, and by common consent, the point of change is now 180° east or west of Greenwich. Let us suppose two

ship-loads of Saturday-Sabbath people sailing in opposite directions, about to meet at the 180th degree of longitude. The weather is fine. The ships are two hours apart. An observation is taken to decide whether it is Saturday or Sunday on board the ship east of the line, and whether it is Friday or Saturday west of the line. They have counted the days, and by count it is Saturday on one and Friday on the other. If clouds and storm prevail it is impossible to settle the grave question for two days. It clears up, and the observation shows that the ship from the east crossed the line twenty-four hours ago, and the people on board have been keeping Sunday, that "wicked heathen day," while the other ship crossed the line on Friday and has made secular use of sacred time! "Commerce has agreed upon a line where the day shall change; and it is a pity if religion cannot do as much as commerce!" But no sooner does "religion do as much as commerce" does in this sensible way than THE seventh-day theory, by logical necessity, goes by the board. All that is left is a relative, not an absolute seventh-day. And the inference is irre-

sistible, either that God has set geography and necessity at war with the law of the Sabbath or the law of the Sabbath requires a relative seventh-day—that is, every seventh day in every place; which Sunday-Sabbath people may and do keep as truly as their brethren who accuse them of wearing the “mark of the beast.”

Superfluous as it will appear to intelligent readers, let us carry the supposition a stage or two farther. Suppose that the two ships' companies, through death or incompetence of officers, loss or defect of instruments, or any other cause, should miss the line and pass entirely around to the place of starting. To their confusion and horror they find themselves two days apart. Both have counted with conscientious accuracy, and both, as they fondly believe, have kept THE seventh day, yet they have been driven to profanation by cogency of geography.

Take one more supposition. Let the ship sailing eastward bear Saturday-Sabbath and that sailing westward Sunday-Sabbath passengers. The one will have gained and the other lost, say, twelve hours. It may easily happen, with even

less days of cloud and storm than have often prevailed, that both cross the line together, both keeping the same day, the one sure it is Saturday and the other equally sure that it is Sunday. Is astronomy irreconcilable with the fourth commandment?

It is idle to urge that the same embarrassments beset the Sunday-Sabbath scheme. The basal theory is wholly different. With intelligent Christians of the Sunday-Sabbath school it is not the first or seventh day in an absolute identity. It is every first day, if you please, in relation to the Hebrew week, every seventh day in relation to six preceding days of labor, and every seventh day counting from itself.

It may be argued with superficial plausibility that, granting the interpretation contended for, Saturday-Sabbath keepers are still right, inasmuch as they keep every seventh day in every part of the world.

The answer is obvious:

1. By the terms of the defense they keep every seventh day no more than Sunday-Sabbath people.

2. They keep, relatively, a Hebrew Sabbath with only one of the four reasons which underlay that Sabbath.

3. They are a fraction less than seven tenths of one per cent. of the population of this country, and if they yield THE seventh-day idea it is obviously wrong that they should remain an element of disharmony in Christian communities, thus weakening the force of Sabbath-keeping sentiment, and, as far as their influence extends, disturbing the industrial order of week-days and impairing the quiet and comfort of their neighbors who keep the Lord's day holy.

4. As soon as they place their justification on this ground their absurd and conceited denunciation of the vast majority who observe the Sunday-Sabbath becomes consciously false and wicked.

5. The form and motions of the earth compel an accommodation of time. Is it not as much in keeping with the character of the God and Father of the spirits of all flesh to believe that the unity and harmony of Christian believers should be deemed sufficient to justify and demand an

accommodation of usage with respect to the day to be held sacred, seeing that neither is, nor can be, THE seventh day in every longitude, and one as much as the other is the seventh day in septenary order.

6. And if agreement is to be sought, which ought to yield: the seven tenths of one per cent. or the ninety-nine and three tenths per cent? Let common sense, religion, Christian convenience, the long-established date periods of Christian society, history, and nations, and the spirit of the Scriptures answer. If every small fraction may set apart a separate day, all industry, all order of commerce, courts, and religious social life are at an end.

The law of the Sabbath, then, requires that every seventh usual and useful division of time be set apart as a Sabbath holy unto the Lord. In it we are not to do our own work, nor seek our own pleasure, unless our pleasure is to worship and obey the Lord of the Sabbath. No man knows or can know that he has the original starting-point and THE identical seventh day. Few will contend that the days of creation were

solar days. Paradise may have been at the north pole, as ingeniously maintained by Dr. Warren. It is certain that, in the strict astronomical sense, but a small fraction of the race can have the day. All others must have it in a relative and movable sense. God's law is addressed to human intelligence and is adjusted to the necessities and innocent conveniences of human life. This is an abiding, universal, irrevocable law. The history of the Hebrews makes plain a distinction between statutory and constitutional laws. There were annual Sabbaths connected with their great feasts. Two of these annual feasts could not be celebrated until after they reached Canaan. Even the Sabbath of the great day of atonement was temporary as belonging to a peculiar people and a preparatory dispensation. Yet these "Sabbaths of the land," in their times, rested under all the binding force of the fourth commandment. The law of the Sabbath would abide when all exceptional Sabbaths should pass away.

Is not the Decalogue the law alluded to in Matt. xxii, 36-40; Rom. iii, 31; vii, 12; viii, 4;

xiii, 10? Are not these the commandments in view in Matt. v, 19, 20; xix, 16-22; xxii, 36-40; Mark xii, 28-34? St. James puts the essential unity of the law into a sentence: "Whosoever shall keep the whole law, and yet offend in one [commandment] he is guilty of all." The essence of the law is the sovereign will, which, like a golden cord, runs through all the commandments. To break any one of them we must break the cord.

Certain statutory provisions of the Hebrew code stand in such relation to the terms of the law as to confuse the thought of the superficial reader. As samples see Exod. xxi, 15-17: "He that smiteth father or mother shall surely be put to death." The law is, "Honor thy father and thy mother, that it may be well with thee, and thy days may be long upon the land." By blending the two both are misinterpreted. Again: A man was found picking up sticks on the Sabbath and was adjudged to death under the statute. The law is, "Remember the Sabbath day to keep it holy—make it a rest to beast and servant and stranger." By confounding the

two we miss the purpose of both and make "a cruel Jewish Sabbath" out of the beneficent fourth commandment.

A little intelligent reading will make it clear to the humblest capacity that these statutory expedients, resorted to in an exigence and confined to a peculiar people in a peculiar condition, are no part of the universal law.

CHAPTER VI.

A CHANGE OF THE SABBATH FORESHADOWED
AND FORETOLD.

WE need only to glance at Israelitish history to discover how inseparately prosperity and calamity were connected respectively with the keeping or desecration of the Sabbath. As long as they honored the Sabbath God honored them. As often as they polluted it they were rebuked, scattered, and peeled. It is a strong proof of their stiff-neckedness that never until after the great captivity did they show a steadfast loyalty to the holy day. Even then—as the spendthrift in youth becomes a miser in age—these strange people loaded down with superstitions and unauthorized exactions the day which they had so often defiled with their idolatries.

Along the ages of their unique history we catch glimpses of a coming supersession of their feasts,

sacrifices, and set days. They are manifestly designed as vehicles to carry forward a divine purpose for a limited time. As Canaan was but a shadow of "the better country, even the heavenly;" so the whole ceremonial and representative economy of Israelitish life was made up of types and shadows of better things to come.

One supreme promise runs through history, discipline, miracle, prophecy, and sacrifices. All lights focalize in the coming of the Messiah. And in connection with the central beam of this glorious prospect are many side-lights. Among them are anticipatory glimpses of a coming dispensation in which the work of redemption should be commemorated in surpassing preference to the work of creation, and the glory of the "ministration of death" that shone on the face of Moses should pale in the light of "the glory that excelleth." 2 Cor. iii, 7-10. As a sample the learned agree that Isaiah lxx, 17, 18, (cf. Isa. li, 16; lxvi, 22; Ezek. xliii, 27,) relates to the New Testament Church in its militant state, in which the high figure of "new heavens and new earth" should be exempli-

fied and Jerusalem be created “a rejoicing and her people a joy.” This new dispensation was so far to outshine the former that that should not “come into mind.”

Of the scripture just instanced Dr. Dwight says: “This passage appears to me to place the fact in the clearest light that a particular, superior, and extraordinary commemoration of the work of redemption, by the Christian Church in all its various ages, was a part of the good pleasure of God, and was designed by him to be accomplished in the course of his providence. But there neither is nor ever was any public, solemn commemoration of this work by the Christian Church, except that which is holden on the first day of the week, or the day in which Christ completed his great work by his resurrection from the dead. This prophecy has, therefore, been unfulfilled, so far as I can see, unless it has been fulfilled in this very manner. But if it has been fulfilled in this manner, then the manner of fulfilling it has been agreeable to the true intention of the prophecy and to the good pleasure of God expressed in it, and is, therefore, that

very part of his providence which is here unfolded to mankind.”

A clearer light is thrown into the forward distance by Psa. cxviii, 22, 23, 24: “The stone which the builders rejected is become the head of the corner. This is the Lord’s doing; it is marvelous in our eyes. This is THE DAY WHICH THE LORD HATH MADE; we will rejoice and be glad in it.” Six times in the New Testament this scripture is applied to our Lord. See Matt. xxi, 42; Mark xii, 10; Luke xx, 17; Acts iv, 11; Eph. ii, 20; 1 Pet. ii, 4, 7.

Of this Psalm Dr. Hibbard says: “It is prophetic of Messiah and was the last of the Psalms composing the great *hallel* or *chant* which the Jews in latter days sung at the passover.”

Bishop Horn calls it “a triumphal hymn, sung by King Messiah at the head of the Israel of God on occasion of his resurrection from the dead.”

Matthew Henry, on v. 24, says: “It [the day] may be fitly understood of the Christian Sabbath, which we sanctify in remembrance of Christ’s resurrection, when the rejected stone began to be exalted.” The learned divine then proceeds at

length to discourse with rare and beautiful force on "the day," its blessedness, duties, and privileges.

Robert Hall has a sermon of great power on "The Lord's day commemorative of Christ's resurrection," in which he says of the Psalm under view: "No doubt can be entertained of its referring, in its fullest and sublimest sense, to the person and kingdom of the Redeemer. . . . On this day [the Christian Sabbath] the purchase of our redemption was completed. On this day the character of Christ was illustriously vindicated and his pretensions fully asserted and sustained. This day afforded to Christ a signal triumph over his enemies. On this day our Lord gained an everlasting victory over the last enemy and triumphed over death in that nature which had always been subject to his dominion before. On this day we are called to rejoice in that sure and certain prospect which the resurrection of Christ affords to all true believers of ascending with him to heaven and of their partaking with him of his glory."

Dr. Isaac Barrow quotes this Psalm as applicable to Christ.

Saurin uses v. 24 as a text for a sermon on the resurrection, in course of which he remarks that "the ancient Jews understood the Psalm of him, and, therefore, made use of it, formerly, among their prayers for his advent."

Meyer, Bengel, Whedon, and numberless others recognize the authenticity of the interpretation. Beyond question it is sustained by the consensus of Christian scholarship.

Such a magnification of the day of triumph over death and demonstration of immortality accords with the tone and trend of all New Testament references to the resurrection. Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of [from] the dead." Rom. i, 4. (Cf. John xi, 25; Acts i, 22; ii, 31; iv, 2, 23; xvii, 18, 32; xxiii, 6; 1 Cor. xv, 13.) The fact of our Lord's resurrection is made illustrious above all other facts and the day above all other days. It is a day worthy of ceaseless commemoration; which commemoration it has had in the joyful and adoring observation and worship of the Christian Sabbath, and in no other way. The

Jews do not celebrate it. The Jewish Sabbath cannot commemorate it. The Saturday-Sabbath people—even though they claim to have no supersensuous nature, no souls or spirits, and to depend solely on the resurrection of the body for the hope of future conscious being—do not commemorate it. The great pivotal fact of the scheme of redemption is suffered to remain among unmonumented, uncelebrated events, except so far as the perpetual recurrence of the Christian Sabbath brings it to mind.

Would any important purpose be served by substituting the Christian for the Hebrew Sabbath? Bearing in mind the distinction clearly made between the Sabbath and the day on which it was celebrated; are there in view any *cogent reasons to justify and demand the change?*

Among the reasons which commend themselves to our intelligence are the following:

1. The resurrection is constantly set forth as the supreme fact and completion of our Lord's provisional redeeming work. We are begotten again to a lively hope by it.—1 Pet. i, 3. Its constant commemoration is essential to the con-

tinued faith and holy living of the Church.—1 Cor. xv, 13-19. But in no other way has it been, or will it be, fittingly and continuously celebrated than by worship and praise on resurrection day.

2. The apostles and early Christians could not worship with the Jews on Sabbath without appearing to countenance rites, ceremonies, sacrifices, and teachings which denied Christ as the crucified and risen Saviour, who “by his own blood entered once into the holy place, having obtained eternal redemption for us.”

3. There was a tendency to commit the sin of Judaizing, against which the disciples were zealously warned. The Jewish Sabbath was so associated with the rites of the ceremonial law—a law fulfilled and annulled by Christ’s death—as greatly to increase the menacing peril of the infant Church. Any countenance given to Judaism, after the resurrection, was by so much a betrayal of the Lord.

4. The visible recognition of the divine sovereignty of the risen Christ as Lord of the Sabbath day, and, therefore, of all days and all men, could not otherwise be so well accomplished

as by the weekly public worship offered him on the day of his triumph over death and hades.

5. It would be a significant and strong wall of separation between the Church of the risen Christ and the exhausted and displaced "covenant of works," to which its members were never to return.

These reasons have great weight, and were so regarded from the earliest times, in proof of which I need not pause here to cite authorities. Add to these reasons and to the forelookings of prophets and Psalmist the following list of "teaching facts," which, I submit, can be accounted for on no other theory than that the keeping of resurrection-day is agreeable to the will of Him who holdeth the issues of life in his hand:

1. It is certain that our Lord, who had power to lay down his life and to take it again, chose to lie in the tomb throughout the Jewish Sabbath, leaving his enemies loud in their triumph and his disciples dumb in their despair.

2. It is certain that Christ rose from the dead on the morning after the Jewish Sabbath, thus

completing the provisional work of redemption, filling his murderers with consternation, certifying his Godhead, demonstrating the divinity of his mission, inspiring his disciples with unconquerable courage, opening the gates of hades, giving the world a living hope, and making the resurrection and the life visible to heaven, earth, and hell.

3. It is certain that after his resurrection Jesus met with his disciples on two successive Sunday-Sabbaths, and probably on at least three others.

4. It is certain that the disciples began immediately to meet on the Sunday-Sabbath, to commemorate his death and resurrection.

5. It is certain that the Scriptures give no intimation of our Lord's meeting with his disciples, or with others, on the Jewish Sabbath after his resurrection, although it had always been his practice to attend the synagogue on that day. Thus he put special honor upon First-day—an honor which his followers could hardly have interpreted otherwise than they appear to have done, as marking it as the Sabbath of the new dispensation.

6. It is certain that on First-day the dispensa-

tion of the spirit was fully ushered in at pentecost. Pentecost always fell on the morrow after the seventh Sabbath, counting from the morrow after the Sabbath of the passover. Lev. xxiii, 15, 16: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD." It must of necessity always have fallen on Sunday-Sabbath, as any one will see by counting.

7. It is certain that the disciples at Troas were accustomed to assemble to break bread on the Sunday-Sabbath.—Acts xx, 7.

8. It is certain that the Corinthian Christians were to have in readiness their gifts for the poor on First-day.—1 Cor. xvi, 2.

9. It is certain that St. John, "in the spirit," under divine inspiration, pronounced First-day the Lord's-day. (I have studied with amazement the futile attempt of Andrews and his imitators to read a different meaning into the text.)

10. It is certain that a very large and enlightened portion of the Christian world accept and reverence Sunday as the true Sabbath—a body which includes a vast preponderance of the learning and devotion of the Church of the living God.

11. It is certain that, through the religious use of the Sunday-Sabbath, the greatest social, civil, domestic, and spiritual blessings have come to our race. From which fact it is inevitable to infer that the First-day, relatively to the Jewish week, is the true Sabbath, or God has granted measureless blessings upon an almost measureless violation of the Sabbath law and profanation of the Sabbath day. He has permitted a false day to be the spring of moral health and the center of moral and redemptive influences.

12. It is certain that with the Sunday-Sabbath existing Christianizing agencies, to a well-nigh exclusive extent, stand or fall.

To minds capable of weighing them these tremendous facts carry with them a resistless conclusion. And, in connection with them, we shall not fail to remind ourselves that, in the

pre-advent history of Israel, great distinction was put upon the day following the Jewish Sabbath. On that day the firstlings of the flocks and herds and the first-fruits of the fields were offered. Aaron and his sons were consecrated, and the temple was dedicated on that day. It was on Sunday that manna first fell, and on Sunday it ceased to fall, and the people ate of the old corn of the land of promise on the plain of Jericho.—Josh. v, 10, 11.

On Sunday began the count from passover to pentecost; and on Sunday pentecost always fell. As the primeval Sabbath was the first day of human history, so pentecost was the birthday of the Church of the risen Christ and the first day of man's history in the fully habilitated kingdom of God on earth.

Before entering upon the next chapter of the argument let us briefly recapitulate. We have seen :

That the days of creation were not, in any degree of probability, solar days.

That a Sabbath made for man could not be the same as THE Sabbath, in the sense of an

identical twenty-four hours in an exact astronomical series from the time and place of its original institution.

That the Sabbath was instituted, like marriage, in the time of man's innocency, and was one of the undergirders laid into the foundation of all orderly human life.

That the arbitrary septennial division of time existed from the earliest ages and among all Eastern nations.

That such a usage—having nothing in nature to suggest it—is rationally accounted for on the supposition that it descended from an authoritative and well-known beginning.

That the week was crowned with a sacred day.

That, in strong probability, the Sabeian idolatry—the adoration of the heavenly bodies, among which the sun was supreme—was the first corruption of primeval worship.

That the devotees of this idolatry were sun-worshipers, giving only an inferior reverence to the planets.

That the Sun's-day is most reasonably assumed to be the perverted primeval Sabbath, as the sun

took the place of the Creator, Sustainer, and Fructifier.

That this form of false worship was prevalent before Job and Abraham.

That Egyptians were sun-worshippers centuries before the Hebrews migrated into Mizraim.

That during the entire period of the Hebrew residence in the land of the Nile the chief divinity of the Egyptians was the sun, imaged by the golden bull, Apis, symbol of Osiris.

That from the time of Joseph to the exode no hint appears of a contrariety of custom between Egyptians and Hebrews with respect to the chief day of worship.

That the probability, arising from their situation, that the Hebrew bondmen were sun-worshippers at the time of the exodus, is raised to a certainty by their conduct at Horeb; which conduct is interpreted and explained by the explicit words of Scripture, as seen in Josh. xxiv, 14; Psa. cvi, 19-22; Ezek. xx, 5-9; xxiii, 3; Acts vii, 41, 42.

That, to separate them from the prevalent idolatry—to which for many generations their

descendants were inclined to return—they were given a new Sabbath—the day of their toilsome march from Rameses to Succoth—to commemorate their deliverance, their new covenant, and their setting-apart from all other peoples.

That they had a Sabbath out of the septenary order.

That *Shabbath* is the sacred proper name of a movable festival, of which name neither rest, nor seventh, nor week, nor all of them together, can be accepted as an adequate rendering.

That Shabbath occurs one hundred and three times in the Hebrew Scriptures, and in every case, except the nine in which it is used to mark the rest of the land and years, it designates a day set apart for sacred uses.

That our Lord chose to sleep in the tomb during the Jewish Sabbath, and to glorify the morrow after that Sabbath by his reviviscence.

That the “Day” was foretold by prophets and Psalmist.

That on the day of his resurrection, and on the next First-day, he met his disciples in solemn conference.

That the disciples began immediately to meet on that day to celebrate his death and rejoice in his resurrection.

That our Lord does not appear to have met with his "brethren" on the Jewish Sabbath after his resurrection.

That the dispensation of the Spirit was ushered in and the kingdom of Christ set up on the Lord's day.

Confidence may find sure footing on such a basis of facts. It must be an unhappily biased mind which fails to draw from such premises the commanding conclusion that the day of Christ's resurrection is the appointed and approved Sabbath of the only wise God, our Saviour, who is over all blessed forever.

But is there no explicit word in support of a doctrine so vital and a day so heralded, so commemorated, and so favored of the God of providence and grace?

CHAPTER VII.

THE LORD OF THE SABBATH MADE THE FORESHADOWED CHANGE, AND THE HOLY SPIRIT CERTIFIES IT.

ALREADY we have seen foretokenings of a change. Now we come to the "words which the Holy Ghost teacheth." The first record to examine is Matt. xxviii, 1. This Gospel was doubtless written in Hebrew (Aramean), but it must have been early translated into Greek; and since its record concerning the great question now in hand agrees with that of the other evangelists, we will begin with the sentence already indicated. It reads thus: Οψε δὲ σαββατων, τη επιφωσκουση εις μιαν σαββατων, ηλθε Μαρια η Μαγδαληνη, etc.—*Opse δὲ Sabbatōn, te epiphoskousi eis mian Sabbatōn, elthe Maria e Magdalene, etc.*—"At the end of the Sabbaths, as it began to dawn toward the first of the Sabbaths, came Mary the Magdalene," etc. The Ac-

cepted Version reads it: "In the end of the Sabbath, as it began to dawn toward the first day of the week," etc. It appears presumptuous to question a reading so long and so generally acquiesced in. But is this a true translation? Is it, in truth, a translation at all? Suppose a Greek scholar, who knew nothing of "Hebraisms," were asked to read it into English, what would he make it? "Day" and "week" are both supplied, the latter, I must think, gratuitously; for surely the aforesaid scholar would not find it in the text, nor implied by the text. That given above would appear to be a literal rendering.

The principal reason assigned for the present reading is that it is a Hebraism. May I be permitted, with great deference, to express a clear conviction that the Hebrew of the Scriptures has no such idiom. It is true that from Sabbath to Sabbath is a week, and equally true that from any other day to the same day again is a week. But *Shabbath* never in itself means week. I am strongly confirmed in the view to which the Hebrew Bible had led me by correspondence which I have had with eminent scholars who

have heretofore supported the other theory. The Hebrew has a specific term—*Shabua*—for week. See Gen. xxix, 27, 28; Exod. xxxiv, 22; Lev. xii, 5; Num. xxviii, 26; Deut. xvi, 9, 10, 16; 2 Chron, viii, 13; Jer. v, 24; Dan. ix, 24–27; x, 2, 3. *Shabbath*, on the other hand, occurs one hundred and three times, and never once, properly speaking, is the name for week.

“Contemporary usage” is pleaded as a last defense. It is true that the rabbins contemporary with the New Testament writers used the form אחדבשבת, שניבשבת, שלשיבשבת, *Echad Bashabbath*—“One from the Sabbath.” *Shone Bashabbath*—“Two from the Sabbath.” *Sheleshe Bashabbath*—“Three from the Sabbath,” etc. But contemporary usage cannot avail, for these cogent reasons:

First. The evangelists are writing in Greek, which has no such form.

Second. They are writing under inspiration for all peoples and times.

Third. Both Hebrew (ancient) and Greek had familiar forms for expressing the day following the Sabbath—thus, *Mimmachorath Ha-*

shabbath in Hebrew, and *tes epaurion ton Sabbatōn* in the Greek—"The morrow after the Sabbaths."

Fourth. The Septuagint is "the mold in which the thoughts and expressions of the apostles and evangelists are cast," as it is the principal source whence they drew their quotations. But the Septuagint is a translation from ancient, and in most respects, admittedly accurate Hebrew manuscripts. This appears to me to annul the plea of contemporary usage and to throw it out of court by force of a cureless anachronism. The question of substituting an idiomatic sense for an obvious translation must be settled solely by an appeal to the Hebrew Scriptures and the Septuagint translation; and such an appeal, I am fully convinced, will not sustain the accepted reading.

The Septuagint follows the Hebrew with severe fidelity, using *hebdomas* (ἑβδομας) for *Shabua*, week, as in Gen. xxix, 27, 28; Exod. xxxiv, 22; Lev. xii, 5; Num. xxviii, 26; Deut. xvi, 9, 10, 16; 2 Chron. viii, 13; Dan. ix, 24-27; x, 2, 3. In Dan. x, 2, 3, it is weeks of days.

On the other hand, when the Sabbath is referred to *as* the Sabbath, the proper name—*σαββατον*—is employed. Witness one hundred instances of its use, as follows: Exod. xvi, 23, 25, 26, 29; xx, 8, 10; xxxi, 13, 14, 15, 16; xxxv, 2, 3; Lev. xvi, 31; xix, 3, 30; xxiii, 3², 15, 32², 38; xxiv, 8; xxv, 2, 4, 6; xxvi, 2, 34², 35, 43; Num. xv, 32; xxv, 9, 10; Deut. v, 12, 14, 15; 2 Kings iv, 23; xi, 5, 7, 9²; 1 Chron. ix, 32²; xxiii, 31; 2 Chron. ii, 4; viii, 13; xxiii, 4, 8, 8; xxxi, 3; xxxvi, 21; Neh. ix, 14; x, 31², 33; xiii, 15², 16, 17, 18, 19³, 21, 22; Psa. xcii, title; Isa. i, 13; lvi, 2, 4, 6; lviii, 13²; lxvi, 23²; Jer. xvii, 21, 22², 24², 27²; Lam. ii, 6; Ezek. xx, 12, 13, 16, 20, 21, 24; xxii, 8, 26; xxiii, 38; xlv, 24; xlv, 17; xlvi, 1, 3, 4, 12; Hos. ii, 11; Amos viii, 5.

In all these numerous instances—which include the entire number except the three easily explained in a preceding place—Sabbath in the Hebrew is rendered by Sabbath in the Septuagint. Ought not such exactness of discrimination between *hebdomas* and *Sabbaton* to end dispute?

Now return to the text in Matthew. *Μια* (*mia*)

means *one*. It is often intensive, and takes the sense of *first* when emphatic, or used to designate by absolute priority, or by pre-eminence. It occurs seventy-nine times in the New Testament, and is rendered *first* only nine times, and of these eight are found in connection with the resurrection Sabbath. Matt. xxviii, 1; Mark xvi, 2, 9; Luke xxiv, 1; John xx, 1, 19; Acts xx, 7; 1 Cor. xvi, 2. The ninth case is Titus iii, 10, which admits of a different rendering. *Μιαν*—*Mian*—in the passage under view, is feminine and in the ^{case} ~~case~~ dative, leaving a noun in the ~~dative~~ feminine to be supplied, which noun is unquestionably *ἡμεραν* (*hemeran*, day). To leave *ἡμερα*—*hemera*—(day) to be supplied after *μια* (*mia*) is a frequent usage in Septuagint Greek, from which the evangelists obtained their forms and quotations. See Gen. viii, 13; Lev. xxiii, 24; Num. i, 1, 18; xxix, 1; xxxiii, 38; Deut. i, 3; Ezek. xxvi, 1; xxix, 17; xxxii, 1; xlv, 18. With this form the New Testament writers were familiar. Indeed, it is the natural form of speech where the first of two or more is indicated. *Πρωτος* (*protos*, first) is the common ordinal in the Greek. *Μια*—*mia*—

therefore appears to serve as a technic or a special qualifier of the Sunday-Sabbath.

We now have the first day (more strictly, day one) of whatever is meant by *σαββατων* (Sabbatōn). This word is the genitive plural of Sabbath. I think we have seen that Sabbath never means *week* in the Hebrew Scriptures or in the Septuagint Greek. *Σαββατον*—Sabbaton—(Sabbath) is used, singular and plural, sixty-eight times in the New Testament. Singularly enough it is rendered *week* only nine times, and these, all save one, in connection with the day of the resurrection. The one exception alluded to is Luke xviii, 12, *νηστευο δις τον σαββατον*—*Nesteyo dis tou Sabbatou*—“I fast twice in the week.” This language of a Pharisee relates to the Jewish Sabbath, and we might be well content to leave the advocates of Saturday-Sabbath to harmonize it with their theory. Fifty-seven times the word is the name of the Jewish Sabbath. Let the reader attempt to substitute *week* in any of the passages except that alluded to in Luke—and that certainly admits of doubt—and see what sense he will make. The week was made for man, not man

for the week; Lord of the week; whether he would heal on the week-day; went into the synagogue on the week; doth not each one of you on the week loose his beast from the stall? the Jews sought to kill him because he had broken the week. If such readings are satisfactory our Saturday-Sabbath brethren shall have a monopoly of them.

But why is the genitive plural (of the Sabbaths) used?

1. Because the Hebrews had more than one Sabbath, and the plural form came necessarily into use, and was followed by the LXX in the Septuagint translation.

2. Because this form, the gen. plu., was of frequent and necessary use to express the thought of God. See Exod. xxxv, 3; Lev. xxiv, 8; Num. xv, 32; xxviii, 9; Deut. v, 12, 15; Jer. xvii, 21, 22,² 24,² 27,² and especially Exod. xx, 8. In all these cases the Greek reads *the day of the Sabbaths*.

This language was in familiar and intelligent use among devout Israelites, especially that of the last citation, which is the fourth command-

ment as it stands in the Septuagint *Μνησθητι την ἡμεραν των σαββατων*—*Mnestheti ten hemeran ton Sabbatōn*—“Remember the day of the Sabbaths to hallow it.” If the question should arise whether this is an authentic translation of the ancient Hebrew text I have only to say that the spirit of inspiration appears to have answered it by leading all the evangelists and the apostle to the Gentiles to use this form in a revelation designed for all the world and all time.

3. The form is the same as that which designates the Jewish Sabbaths in the same passages, which Sabbaths were now passing away with the superseded dispensation, of which they had been so important a feature. *Οψε δε σαββατων*—*Opse de Sabbatōn*—“in the end of the Sabbaths,” precedes *μιαν σαββατων*—*mian Sabbatōn*—“the first of the Sabbaths,” in the same verse.

4. It was, in fact, relatively the first of the Sabbaths, as being the restoration of the primeval Sabbath.

5. It was the first of the Sabbaths by pre-eminence, as being the memorial of the supreme event on which the whole scheme of redemption

was pivoted—namely, the resurrection of Christ from the dead.

6. It was first as celebrating and signaling the rest which followed the completed provisional work of human salvation.

“’Twas great to speak a world from naught,
But greater to redeem.”

The observing reader will notice that there is not only a change of day, but a change also in the beginning of the day. The Hebrew Sabbath began in the evening—to commemorate the “night much to be remembered,” when the Hebrews ate the passover-supper with girded loins—and lasted through the subsequent day till evening, to commemorate the day of their escape from bondage. No such reason could exist for another people. Hence the adoption of the Roman or common day (see Alford, Bengel, and others) as is clearly shown by the text. “As it began to dawn toward the first day” is language wholly unsuitable to the Jewish Sabbath, as the dawn would have been about the middle of the day, which began at sunset. The same fact is evidenced by every evangelist.

I have dwelt so long on the text from Matthew for the reason that it so agrees with its parallels as to make it needless to consider every one *in extenso*. Thus Mark xvi, 2, reads *λιαν πρωι της μιας σαββατων*—*Lian proi tes mias Sabbatōn*—“very early in the morning, the first of the Sabbaths.” V. 9 reads *Αναστας δε πρωι πρωτη σαββατου*—*Anastas de proi prote Sabbatou*—which varies in a term, using *πρωτη σαββατου*—*prote Sabbatou*—“the early dawn of the Sabbath.” Meyer doubts whether Mark wrote the verse, and Bengel construes *πρωι*—*proi*—with *εφανε*—*ephane*—(appeared) making the reading, *very early in the morning he appeared*, instead of *αναστας*—*anastas*—was risen.

Luke xxiv, 1, *Τη δε μια των σαββατων*—*Te de mia tōn Sabbatōn*—“Now upon the first of the Sabbaths.” John xx, i, reads the same as Luke xxiv, 1. Acts xx, 7, reads *Εν δε τη μια των σαββατων*—*En de te mia tōn Sabbatōn*—“And on the first of the Sabbaths,” when the disciples came together to break bread, etc., stating a prevalent usage.

John xx, 19, while it confirms the reading insisted upon, shows, also, that the Roman day was

adopted, and that our Lord met his disciples in the evening of that day, as the 26th verse shows that he met them again on the next Lord's day.

I must ask the reader's special attention to some passages in Acts xiii. Paul and his company came to Antioch, in Pisidia, and entered the synagogue of the Jews on their Sabbath. Upon invitation Paul preached so searching a sermon as greatly to excite the anger of his auditors. In course of it he told them that the Christ whom he preached was the burden of the prophets which were read in their hearing every Sabbath. No one pretends to doubt that the Jewish Sabbath is meant in vs. 14 and 27. The Jews left the synagogue in anger, and, when they were gone out, the Gentiles besought that these words might be preached to them *εις το μεταξυ σαββατον*—*eis to metaxu Sabbaton*—"in the Sabbath between."

Now what was the Sabbath "between?" The Gentiles of course knew that the Christians kept sacred the day following the Jewish Sabbath. What more natural than that they should desire to hear the truths repeated and enlarged upon on a day when the anger of the Jews would not

interrupt? Μεταξυ—*Metaxu*—indicates nearness, closeness-at-hand, as in Matt. xviii, 15, “Tell him his fault *between* thee and him alone.” Luke xi, 51, “Between the altar and the temple.” Acts xii, 6, “Sleeping between two soldiers.” The clear inference appears to be that it was the Sabbath between this and the next Jewish Sabbath. Bear in mind that the evangelists and the apostles had no other name than Sabbath for the day of resurrection.

But the narrative continues: Τω τε εχομενω σαββατω—*To te echomeno Sabbato*—“on the Sabbath just at hand,” nearly the whole city came together to hear the word of God” [the Lord]. *Echomene* is a term of strict meaning and limited use. The lexicons define it thus: “Εχομενη—*Echomene*—the day after to-morrow—that is, which is next or contiguous to to-morrow; from Εχομενος—*Echomenos*—holding of, following, subsequent, next, contiguous, neighboring.” “Εχομενωσ *adv.*—*echomenos*—immediately after.” These two strong words, witnessing together, would appear to decide the question on soundly critical grounds. Once get rid of the bewilder-

ing notion of an "idiomatic sense" of Sabbath, and we shall see in the narrative a clear and simple statement of the fact that "when the synagogue broke up" (R. V.) the Gentiles asked Paul to preach to them on the Christian Sabbath just at hand, with which request he complied. If further confirmation were needed it could be found in the succeeding verses: "Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you [Jews]. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth. And as the Gentiles heard this, they were glad, and glorified the word of God" [the Lord].

Thus far the argument has been severely scriptural. It would be easy to add a strong collateral argument drawn from the providence which has attended the consecration of resurrection day to holy uses. This day was, in fact, to become the sacred day of the great body of the

Christian world. The change, right or wrong, was destined to take place, and it was too great to pass without notice. It was to be—as must have lain within the foreknowledge of the Lord—the Sabbath of the Christian Church in its then future career. To it were to cling ordinances, sacraments, public worship, and the agencies of evangelization. In the nature of the case it must have appeared to the Head of the Church a matter of commanding interest, and could not have been passed as indifferent. That the day did change in practice all the world knows. If it was to be wickedly and profanely changed, here was the place to set the beacon of warning. If it was to be changed by the will of God, here was the place to say just what the Spirit does say through all the evangelists. And when we add to the precurrent probabilities the list of “teaching facts” given in preceding pages, “the demonstration by results” becomes overwhelmingly strong. Albeit the Scriptures themselves leave no room for cavil and no need for collaterals.

The Lord, who constantly vindicated his conduct against the charge of Sabbath-breaking, had

a sovereign right to set the day forward, relatively, to its primeval place, and did so set it, as the record clearly proves. There could be no stronger proof than is given in the sacred designation bestowed upon the day. The day on which Christ rose from the dead is never called by any other name than Sabbath, save in the one instance in the Revelation. It is time, therefore, that the Christian world should dismiss the name Sunday and call the day what the Spirit of the Lord calls it—the Sabbath. That the early Christian fathers, in their constant and harassing controversies with the Jews, their remorseless persecutors, rather than contend with such adversaries for a name used the words Sunday, Eighth day, First day, and Resurrection day, only shows their confidence in the strength of their cause and their unwillingness to contend for a word. That they devoted the day to sacred uses and regarded it as representing the primeval Sabbath is made apparent by many passages. It will be sufficient to quote a full statement of the Christian uses of the day and its relation to the original Sabbath from Justin Martyr, an eminent Gentile convert,

born about 110 or 114 A. D., in a village of Samaria, near Jacob's well, and amply qualified by learning, devoutness, and travel to state the faith of the early Church. After dwelling on the *Εὐχαριστία* — *Eucharistia* — (eucharist) he proceeds to describe the weekly worship of the Christians thus: "And we afterward continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied we bless the Maker of all through his Son Jesus Christ and through the Holy Ghost. And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then, when the reading has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings according to his ability, and the people assent, saying amen;

and there is a distribution to each and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well-to-do and willing give what each sees fit, and what is collected is deposited with the president, who succors the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead. For he was crucified on the day before that of Saturn, and on the day after that of Saturn, which is the day of the sun, having appeared to his apostles and disciples, he taught them these things which we have submitted to you also for your consideration.”

It is clear not only that the sacredness was transferred from Saturday to Sunday, but also that the time of beginning the day was changed.

All the evangelists speak of the day in a way to leave no room for doubt that the Roman day had been and was to be adopted. Alford is explicit on this point. On Matt. xxviii. 1, he has these emphatic words: “Οψε δε σαββατων—opse de Sabbaton—not at the end of the week. The words σαββατων—Sabbatōn—and μια σαββατων—mia Sabbatōn—are opposed, both being *days*. . . . It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the *day* and the *breaking of the day* are taken in their *natural*, not in their *Jewish* sense.” In this position the eminent translator is supported by men not less eminent, and, best of all, by the structure and necessary sense of the sacred writings which he translates. The reason for beginning the Sabbath in the evening was no longer pertinent, and the convenience of a world-wide worship would be better served by a day in harmony with the calendars of ordinary life, as three of the reasons which underlay the Hebrew Sabbath were inapplicable to any other people.

The general effect of these reasonings and

authorities appears to me to sustain the following position :

The Jewish Sabbaths and feasts were a part of the regimen of the chosen people. They belonged to a dispensation which was now superseded. Sacrifices had no significance after the death of Jesus, and ceremonials no obligation after his resurrection. After that glorious morning, to observe the Jewish Sabbath, with its sacrifices and rites, was to deny the Messiahship of the risen Christ. These Sabbaths, feasts, ceremonials belonged to a dispensation now completed. They could have no legitimate place in the new, and could retain their hold on human reverence only as matters of great historic interest, their obligation having expired by virtue of the expiration of the reasons that supported them. "*Lex stat dum ratio manet*" is a maxim which prevails in the kingdom of God as well as in the kingdoms of men. "At [or after] the end of the [Jewish] Sabbaths" "the first of the Sabbaths" of the new dispensation was ushered in with the rolling away of the stone from the door of the sepulcher and the coming forth of *the Res-*

urrection and the Life. So did the all-conquering God our Saviour change the day, that the world might, on the same precious day, commemorate the creation and the new creation; the finished work of fitting up an abode for the race and the finished work and glorious certification of the redemption of the race. *This is the day the LORD hath made, we will rejoice and be glad in it!* Both the Hebrew and the Greek have facile and unconfusing ways of expressing "the morrow after the Sabbath;" but God the Holy Ghost put the day in its place and fixed its name and sacredness forever.

That Sabbath means "week by synecdoche" is a theory which, I respectfully submit, must be abandoned, as it fails every-where, unless its advocates resort to a bald *petitio principii* and quote in its support the very scriptures in controversy.

Should an ardent disputant persist in arguing that, although Sabbath never means week when applied to the seventh day, unless in the doubtful case of Luke xviii, 12, yet it always means week when it designates the eighth or first day,

I should mildly point to the marvel that the "Hebraism" passed over the entire period of Hebrew history proper, to expend its mysterious force exclusively on the New Dispensation. Such a procedure would counter-work the general scheme of a revelation intended for instruction in righteousness, that the man of God may be perfectly instructed in good works.

CHAPTER VIII.

PATRISTIC TESTIMONY AND USAGE.

IT would be easy to fill pages with the testimony of the fathers; but the main point in controversy may be settled within limited space. The persistency with which Saturday-Sabbath writers evade the true issue here is another of many proofs of the degree to which a favorite theory may blind the judgment. They spend much time dwelling upon the superstitions which crept into the Church in the early centuries, while the vital questions, as to this issue, are but two: First. Were the fathers competent and credible witnesses concerning the query whether the Lord's day, or First day, was recognized as exceptional; and, second, Did the disciples generally consecrate the day to the celebration of the Lord's Supper and to worshipful rejoicing in the

resurrection of Jesus? In other words, Was it their Sabbath?

These questions admit of but one intelligent answer. The superstitions and mistakes attributed to the patristic writers in no manner impair their competency or credibility as witnesses of facts. And their testimony puts it beyond rational dispute that the early Church did so regard and treat the Lord's day. Therefore I deem it needless to occupy space with quotations which may be found in a score of works on the Sabbath.

Why the fathers did not call the day Sabbath is an inquiry of more significance than would at first appear. We have seen that the Holy Spirit gave the name Sabbath to resurrection-day. Why, then, did the practice prevail of calling it Eighth-day, Lord's-day, Resurrection-day, Day of the Sun, Sunday? All which names were applied to the same day.

It is indisputable that in their controversies with the Jews, who, as Tertullian affirms, were "the seed-plot of all the calumnies" against the Christians, they suffered these adversaries to retain the name to which they so tenaciously clung.

The Jews were numerous and, in many ways, powerful, and they clung to the name Sabbath as some small sects in our own time try to monopolize the name Christian. Justin Martyr, Clement of Alexandria, Tertullian, Hippolytus, Cyprian, Eusebius, Chrysostom, and Augustus, and others of later date, more intent on truth than names, left their Judaic disputants the name of a superseded day, while they demolished their assumptions respecting law and obligation. It is on this account that readers of patristic literature have to exercise vigilance to avoid confusion of thought. It may also be added that, Sabbath having so long been the designation of Saturday, it appeared expedient, for the time, to employ a distinctive name in order to prevent the confounding of Lord's-day with the Jewish day.

In several instances the fathers use Sabbath in the Jewish sense. This was almost unavoidable in controversy, and in discriminating the worship days of Jews and Christians. It is also true that the Nazarenes and Ebionites—a sort of Jew-Christians—kept both days, thus ignoring half the law, namely, “Six days shalt thou labor.”

These persons were not considered as belonging properly to the Church, although, in many particulars, they sympathized with it. In the time of Justin Martyr it was a grave question whether a Christian who observed Sabbath (Saturday) should be admitted to the holy mysteries. "Against such Sabbatarianism not only he, but Clement and Dionysius of Alexandria, Tertullian, Victorine, Novatian, and others, testified."

There is a disputed passage in the New Testament which falls in place here—Matt. xxiv, 20. The Lord instructed his disciples to pray that their flight from Jerusalem might not be in the winter, nor on the Sabbath. He who enjoined the prayer was able to insure its answer. He gave them a sign by which they should know when to flee. When "they should see the abomination of desolation [the military ensigns of Rome] set up in the holy place," they were to make their escape. Gilfillan gives satisfactory reasons for the opinion that they escaped to Pella on Saturday, while Titus—knowing that the Jews would not molest him on that day—employed his army in preparing and setting machines and

making other approaches for an assault on Sunday. It is a curious fact—mentioned by Kitto in his *History of Palestine*, Vol. II, p. 756—that Titus employed Saturdays in preparing for attacks on the succeeding Sundays. Thus his first assault was on Sunday, April 22, A. D. 70. Part of the Lower City was taken Sunday, May 6; the Temple was burned Sunday, August 5; and the Upper City was taken and destroyed Sunday, September 2. The Christians could not have escaped on the days of assault. Saturdays were the favorable days. Thus the Hearer of prayer put another mark of approbation upon the first of the Sabbaths. His disciples, in answer to their prayer, escaped in summer and on a secular day.

A flagrant falsification of history is prevalent among Saturday-Sabbath people. Many who know nothing of Constantine or the Council of Nice, save what they have read in the controversial writings of their own peculiar school, are loud and bold in affirming that Constantine instituted or first gave authority to the Christian Sabbath, and the Council of Nice, under his imperial control, confirmed the innovation by fixing the

annual festival of the passover on Sunday; and Sylvester, Bishop of Rome, joined in the conspiracy against a holy Sabbath by helping to transform the festival of the sun into a Christian institution. As a popular sample of this sort of one-eyed reading see Andrews's *History of the Sabbath*, pp. 349, 350: "Thus it is seen that the law, enacted in support of a heathen institution, after a few years came to be considered a Christian ordinance; and Constantine himself, four years after his Sunday edict, was able to control the Church, as represented in the general Council of Nice, so as to cause the members of that council to establish their annual festival of the passover upon Sunday. Paganism had prepared the institution from ancient days, and had now elevated it to supreme power; its work was accomplished. We have proved that the Sunday festival in the Christian Church had no Sabbathical character before the time of Constantine. We have also shown that heathenism, in the person of Constantine, first gave to Sunday its Sabbathical character, and in the very act of doing it designated it as a heathen, and not as a Christian

festival, thus establishing a heathen Sabbath. It was now the part of popery authoritatively to effect its transformation—a work which it was not slow to perform. Sylvester was the Bishop of Rome while Constantine was emperor. How faithfully he acted his part in transforming the festival of the sun into a Christian institution is seen in that, by his apostolic authority, he changed the name of the day, giving it the imposing title of LORD'S-DAY. To Constantine and to Sylvester, therefore, the advocates of First-day observance are greatly indebted. The one elevated it as a heathen festival to the throne of the empire, making it a day of rest from most kinds of business; the other changed it into a Christian institution, giving it the dignified appellation of LORD'S-DAY."

I have given so long a quotation because it contains the distilled essence of volumes of paralogism and misreading, and also because it puts so many false and contradictory assertions into small space.

Notice—*First*. Constantine was a heathen worshiper of the sun—of course on the sun's day—

as his predecessors had been; and he elevated the heathen festival of Sunday to the throne of the empire, where—if the phrase means any thing—it had long been recognized by all customary forms and rites!

Second. On March 7, A. D. 321, Constantine issued his edict setting Sunday apart for Christian uses, and depriving employers of the power to deprive the employed of a day of worship. Andrews quotes from Mosheim to prove that the emperor was not truly converted till three years after the edict. Yet after he became “an absolute Christian” he “was able to control the Church, as represented in the general Council of Nice, so as to cause the members of that council” to confirm an edict which he had issued while an unconverted heathen!

Third. “Sunday had no Sabbatical character before the time of Constantine.” “Heathenism, in the person of Constantine, first gave Sunday its Sabbatical character!”

Pray, what sort of Sabbatical character could heathenism give to any day? What constitutes Sabbatical character? A day of weekly recur-

rence, set apart and sacredly observed by the "assembling" or "coming together" of Christians for the study and hearing of the word of God, the celebration of the eucharist, and worshipful rejoicing in the resurrection, constitute a Sabbatical character such as the true Sabbath has to-day among devout disciples of our Lord. Do Saturday-Sabbath writers—I say writers, for they all run in one line and "repeat the blunder o'er and o'er"—do Saturday-Sabbath writers expect to be believed when they affirm that this character was not possessed by Sunday-Sabbath till the time of Constantine? Andrews himself, on the very page from which we quote, refers to the fact that one of the fathers, as early as A. D. 200, calls Sunday Lord's day, and names seven others before the Council of Nice who apply the same name; namely, Tertullian, Origen, Cyprian, Anatolius, Commodianus, Victorinus, and Peter of Alexandria. With singular inconsequence he reasons that the use of the name by these eminent fathers signifies nothing, because they do not claim apostolic authority for the designation! Pray, what need was there of a

constant iteration of such a claim, since it was as well understood as Sabbath among the Jews, and an apostle had set the first example of using it?

Let me add a few names to the list of the fathers given above: Ignatius to the Magnesians—p. 63, *Ante-Nicene Fathers*—rebukes such as kept the Sabbath after the Jewish manner, and adds: “After the observance of the Sabbath let every friend of Christ keep the *Lord’s-day* as a festival, the Resurrection-day, the queen and chief of all the days. Looking forward to this, the prophet declared, ‘To the end, for the Eighth day,’ on which our life both sprang up again and the victory over death was obtained in Christ, whom the children of perdition, the enemies of the Saviour, deny.”

As to the Sabbatic character, I have already quoted the illustrious Justin Martyr, who must be rated as better authority than Saturday-Sabbath writers.

Clement of Alexandria thus writes: “And the *Lord’s-day* Plato prophetically speaks of in the tenth book of the Republic.” He again alludes to it by name in these words: “He, in fulfillment

of the precept, according to the Gospel, keeps the *Lord's-day*, when he abandons an evil disposition and assumes that of the gnostic, glorifying the Lord's resurrection in himself."

Let me quote a sentence from Tertullian, mentioned in Andrews's list: "Not the *Lord's-day*, nor pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians!"—*Ante-Nicene Fathers*, Vol. III, p. 70.

In *The Constitutions of the Holy Apostles* we have, for what it is worth, this sentence: "He was crucified on the day of the preparation, and rose again at break of day on the *Lord's-day*."

In *The Teachings of the Twelve Apostles* there are several allusions to the Lord's-day by name. Thus, "But on the Lord's-day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure."—*Ante-Nicene Fathers*, Vol. VII, p. 381.

I have dwelt a little on the designation of Lord's-day, not because it is of any vital importance to the argument, but to show with what

apparent recklessness of truth an honest man may try to prop a false theory. Returning to a more serious answer to the misstatements quoted from Andrews, I have these things to say:

First. As already abundantly proved, the Christian Sabbath had been sacredly observed two hundred and eighty-eight years before Constantine issued his Sunday-law.

Of John xx, 26, Dr. Schaff says: "This is the beginning of the history of the Lord's-day, which to this day has never suffered a single interruption in Christian lands, except for a brief period of madness in France during the Reign of Terror."

Second. The decree of the emperor—now a Christian by conviction—simply recognized an existing Christian institution, and dis clothed his subjects of power to deprive their fellow subjects of their day of rest and worship.

Third. The question of the weekly Sabbath had no prominence in the discussions of the Nicene Council. Ecclesiastical discipline of apostates was one theme of earnest discussion. The time of the passover—which is not properly

a Christian festival—engaged some thought; but the great debate was on the Trinity—the unity of substance between the Father and the Son. There was no manifested difference of opinion with respect to the Sabbath.

Fourth. Constantine, whose veneration for bishops was little less than a superstition, presided over that august assembly, composed of three hundred and eighteen bishops and two thousand and forty-eight ecclesiastics of lesser degree, in a manner so gentle, conciliatory, and dignified as to excite the admiration of students of history. At later periods in his reign age, gluttony, and arbitrary power bore evil fruits and darkened the record of his imperial career.

For confirmation of the above statements see Neander's *History of the Christian Church*, edition of 1849, Vol. II, pp. 366–380. Also same volume, pp. 217–221. Also Gieseler's *Ecclesiastical History*, Vol. I., pp. 257, 258, and 294–323. Also *Beacon Lights of History*, by Dr. John Lord, Vol. I, pp. 249–272. Also read the Nicene Creed itself, which may be found, in Greek, in *Gieseler*, Vol. I, p. 297, and, in both

Greek and English, in McClintock and Strong's *Biblical and Theological Encyclopedia*, p. 256. It would be as historically accurate to say that Abraham Lincoln "instituted" Independence Day as that Constantine or Sylvester, or both of them together, instituted the Christian Sabbath or gave to Sunday a Sabbatical character. Constantine did what every Christian State ought, in substance, to do—that is, to assure to every man the privilege of a day of rest and worship, if he chooses to use it.

It is needless to heap authority upon authority. Yet one can scarcely forbear to refer to authorities higher than the fathers, who recognized a Sabbath character in the day of resurrection long enough before Constantine or Sylvester. Paul and Luke ought to be accepted as credible witnesses. In Acts xx, 7, we have the testimony of both principal and amanuensis: "On the first of the Sabbaths, when the disciples came together to break bread." No ingenuity can torture this into any thing less than a prevalent custom among the Christians of that time, "who," says Bengel, "were met together, as already at that

time was their wont, on the Lord's day." A literal rendering, with the obvious ellipse supplied, makes the passage, if possible, still stronger. "When we [των μαθητωντων]—the disciples—~~the~~—come together to break bread." Again—1 Cor. xvi, 2—"On the first of the Sabbaths, let every one of you lay by him in store," etc. We have seen the prevalent custom of the early Christians.

Read again Rev. i: John "was in the Spirit on the Lord's day." What day was that? I have read with care all that Saturday-Sabbath writers say in their attempt to evade the force of this statement, and have been equally amazed at the fatuity and the futility of their strenuous endeavor. Jehovah (probably *Yaveh* before the changing of the vowel points) is the memorial name which God in the second person takes when he descends in mercy into the affairs of men. It was a name so sacred that the Hebrews pronounced it only in whispers. *Κυριος*—*Kurios* —Lord—is applied to Christ as an equivalent term, and never in a lower sense when used as a distinctive title. But the context puts the sense beyond any thing but purblind dispute. Read it.

It is a vision of the risen LORD; concerning the will and work of the LORD; given by the Spirit of the LORD, on the day of the LORD.

It has been already shown that Jesus our LORD ^{loudly} ~~changed the day back~~ ^{solemnly} to the primeval Sabbath, and fixed its designation by a teaching fact louder than the blast of a trumpet from the throne; the spirit of inspiration made an indelible record of the fact in immediate connection with the resurrection; the risen Christ put special distinction upon the day of his resurrection, and that the disciples held the day sacred for their assemblings to break the bread of the eucharistic supper, and to worship the risen LORD with the assured hope and mighty joy begotten by his reviviscence. All this some time before Constantine and Sylvester! Constantine and the Bishop of Rome might as well have attempted to "institute" the resurrection as the day which commemorates it.

It is worth noting in this place that the *Outlook*, much the ablest periodic publication of Saturday-Sabbath advocates, admits that the early Christians did keep the Sunday as Sabbath, but denies that they had divine authority for so do-

ing! I must think that they were the better judges.

In contrast with the Saturday-Sabbath sects stands a party at the other extreme, maintaining that all Sabbaths are done away in the Christian Church, or—what practically amounts to the same—that every day is a Sabbath. They attempt to support so untenable a theory by an appeal to Col. ii, 16, 17. The apostle is guarding the Colossians against the philosophy, traditions, rudiments, and ordinances which were being used to obscure and deny Christ. They had in him the spiritual import of circumcision and resurrection. There were those who insisted that Christians ought to observe ceremonial eating and drinking, new moons, feast-days, and Jewish Sabbaths. Hence the apostle exhorts them: “Let no man therefore judge you in meat or drink, or in respect of a feast-day, or of the new moon, or of the Sabbaths—*σαββατων*—*Sabbatōn*.” These things all belong to the same category and appear in the same relation. Who were the people that demanded the observance of these things, and fiercely accused the Christians because they

declined to regard them as binding on their consciences? None other than the Jews. It was, then, the Jewish feasts and Sabbaths which they were at liberty to ignore. To observe these was to deny their Lord. They were but "a shadow of things to come;" and, the foreshadowed things having come, there was no longer need of the shadows. Indeed, they could no longer participate in these things in a manner to satisfy their captious critics without denying the Lord that bought them. It is a far-fetched and absurd inference from this timely piece of apostolic instruction that they should set aside, or treat as indifferent, the very day which commemorated the sublime event by which these types and shadows were fulfilled and superseded! It is not easy to refrain from saying that such a "lame and impotent conclusion" from such premises is a ludicrous *non sequitur*.

As logical effects of the preceding argument note,

First. It destroys the validity of the following propositions:

a. The Sabbath is and has always been *the*

seventh day, in an exact astronomical series, from the rest-day of creation.

b. The Sabbath is every-where a solar day of twenty-four hours, counting from evening to evening.

c. Sabbath always means "rest" and "seventh."

d. The fourth commandment applies to no day but the Saturday-Sabbath of the Jews, and therefore is violated by keeping the Sunday-Sabbath of Christians.

e. As the law requires six days of labor and one of rest it is the duty of all persons in health to labor on the Sunday-Sabbath.

Second. It sustains the following propositions :

a. The Sabbath is not every-where a solar day of twenty-four hours, counting from evening.

b. The Sabbath is not an absolute, but a relative seventh—a seventh relatively to six days of secular employment.

c. The Sabbath law is adjusted to the shape and motions of the planet, and is obeyable at the poles as at the equator ; by voyagers eastward as by voyagers westward. God does not contradict himself.

d. Longitude compels an accommodation of time. Without such accommodation all calendars, all business, all Sabbaths, all distinctions of week-days and Sabbaths, and all religious order, are thrown into hopeless confusion.

e. In order to the proper and profitable keeping of the Sabbath the same day must be observed by the same people. Otherwise all industries would be deranged and the Sabbath quiet destroyed. If a part of the civil officers, or the operatives in shops and manufactories, or the hands on a farm were to keep Sabbath, and a part Saturday, industrial efficiency and order would be impossible, while the quiet of the Sabbath would be sacrificed to the disharmony of the situation. And if the same day is to be guaranteed and guarded by law no other day can for a moment come into competition with the Christian Sabbath.

f. Both the septenary and the annual Sabbaths of the Jewish dispensation were superseded at the resurrection, the one by displacement, the other by fulfillment of its forelooking sacrificial significance, and both by the supersession of the

dispensation to which they belonged; and the relative first day became the ever-recurring and only Sabbath of the Church of the risen Christ.

g. The Christian Sabbath, while it necessarily drops the special reasons underlying the Hebrew economy, retains the primal reason with the primal day, and adds the commemoration of the resurrection of Jesus Christ from the dead.

h. The Sunday-Sabbath, being the true and universal Sabbath, falls under the full force and authority of the fourth commandment.

i. The fourth commandment being the *nexus* which joins the two tables into a whole and perfect law, to secularize the sacred day for business or dissipative pleasure is, practically, as far as the transgressor's influence extends, to annul the commandment and repeal the Decalogue.

j. "Sunday" being a designation given by idolaters to the perverted primeval worship-day, should no longer be used by Christians. The day which the Lord hath made should bear its own name, Sabbath, and be kept holy by all who fear God and love men.

k. The resurrection of our Lord, without

which the scheme of redemption would have proved abortive through incompleteness, is not now, and is destined never to be, suitably and continuously commemorated otherwise than by the reverent and worshipful keeping of the Lord's-day.

l. The knowledge of God in creation and redemption would cease in the earth if the Christian Sabbath were to fall into universal desuetude.

We have reached what, we respectfully submit, may justly be regarded as a scriptural, historic, philosophical, and philological DEMONSTRATION. If any insist on a mathematical demonstration as well they are referred to Dr. Akers's *Biblical Chronology*, pp. 33-40, where they will find all the elements of the problem, and may work it out for themselves. By this process they will be carried to the same conclusion ; namely, that Sunday was the primeval Sabbath, which was re-clothed with authority at the resurrection of the Lord.

CHAPTER IX.

OPINIONS OF WISE MEN.

MY main aim has been to present a conclusive scriptural argument. Volumes could be filled with the opinions of the wisest and best of men—statesmen, jurists, legislators, philosophers, and philanthropists—with respect to the necessity and benefits of the Sabbath. I shall content myself with a very few samples, taken here and there from among a great number within easy reach.

Justice McLean said: “Where there is no Christian Sabbath there is no Christian morality, and, without this, free institutions cannot long be sustained.”

Governor Ellsworth, of Connecticut, in a message to the Legislature, said: “The Christian religion owes its extension, and its power over

the consciences of men, to the institution and influence of the Sabbath.”

Chief Justice Story, in an inaugural address at Harvard, said: “It is one of the beautiful boasts of our municipal jurisprudence that Christianity is a part of the common law. . . . There never has been a period in which the common law did not recognize Christianity as lying at its foundation.”

Chancellor Kent said: “Christianity, in its enlarged sense, as a religion revealed and taught in the Bible, is not unknown to our law. The statute for preventing immorality consecrates the first day of the week as holy time, and considers the violation of it immoral.”

Dr. Lyman Beecher said: “By the grace of God the members of this Union [the United States] will exercise their rights of citizenship for the preservation of the Sabbath to their families and their beloved country, unangered and unawed.”

S. J. Buckingham said: It “was designed by a wise and beneficent Deity to give to his creatures that expansion of heart, and cheerfulness

of mind, and serene and satisfactory enjoyment of body which the observance of the Sabbath as a day of rest brings to all."

De Tocqueville said: "France must have your [American] Sabbath or she is ruined."

Hon. George Bancroft, America's most eminent historian, said: "Certainly our great united Commonwealth is the child of Christianity. It may with equal truth be asserted that modern civilization sprang into life with our religion; and faith in its principles is the life-boat on which humanity has at divers times escaped the most threatening perils."

Voltaire said (for contrast): "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day."

F. W. Robertson—who will not be suspected of austerity, or of that gorgon of a fool's imagination, "Puritanism," said: "I am more and more sure by experience that the reason for the observation of the Sabbath lies deep in the everlasting necessities of human nature, and that, as long as man is man, the blessedness of keeping

it, not as a day of bodily rest only, but as a day of spiritual rest, will never be annulled . . . for the Sabbath was made for man."

Ralph Waldo Emerson said: "The Sunday is the core of our civilization."

Dr. Isaac Taylor said: "I am prepared to affirm that the Sabbath is the best of all means of refreshment to the mere intellect."

Rev. Wilbur F. Crafts, A.M.—author of a book suffocatingly full of facts and figures, a rich thesaurus of information on this subject, says: "Marriage and the Sabbath were the Jacin and Boaz of man's Edenic temple, and they remain the two chief pillars of his home to-day."

Coleridge said: "I feel as if God in giving the Sabbath had given fifty-two springs in the year."

Opinions of laboring men are equally explicit. Go where you will to inquire, and you will find all intelligent laboring men (and most unintelligent) in favor of a civil Sabbath when they come to understand its design. The most thoughtful among them see that the civil Sabbath—the toiler's rest-day—can be maintained with cer-

tainty no longer than the day is recognized as resting on the warrant of a divine law. Hence a number of bright, argumentative, and very instructive books, and many tracts, in defense of the Christian Sabbath, have been written by working-men. While such eminent persons as Gladstone, Disraeli, the Earl of Shaftesbury, and many others only less eminent, have ably defended the laboring class against the insidious attempts of greed and atheism to rob them of their one precious day of rest, home, and culture, they have bravely risen in England to defend themselves. They know full well that when the sense of religious obligation fades out the day which many wish to devote to pleasure will be demanded of them for toil. The scheme to annul the Sabbath is as crafty as it is cruel, as to the leading spirits; but thousands are unwittingly drawn into it by the most specious sophistries, which the want of accurate information and disciplined thought makes the self-harming victims too inexpert to detect.

There are laborers who dream that if all Sabbath restrictions were repealed they would still

enjoy a weekly holiday. This is probably a delusion. Already, against law and without necessity, a million of men are deprived of Sabbath by the railroad system ; many thousands by the pleaded exigences of pleasure resorts ; a large number by the milk business ; and, where no civil Sabbath prevents, another large number by public shows, street-cars, saloons, and tobacconists' stalls. The change in California is too recent to have yielded its full crop of evil fruits. The repeal of our Sabbath law was a grim and ghastly bid for the votes of the slums and the agents of demoralization. But what shall hinder now if employers begin to demand seven days of toil in the week ? *Work or starve* will be the alternative. The employed classes have no legal protection against the exactions of greed and the brutality of tyrannous power.

Contrasts of average condition as between Sabbath-keepers and Sabbath-breakers constitute an argument in favor of a civil Sabbath. Extreme comparisons of the worst with the best are neither just nor manly. No man of habitual observation will attempt to deny that Sabbath-

keepers average better than Sabbath-breakers of the same class. The very condition of filth and squalor which is pleaded to justify, or at least extenuate, Sunday excursions, pic-nics, and theaters, grows largely out of Sabbath dissipation and the vices to which it leads. For order, neatness, thrift, and domestic comfort, compare dozen with dozen, or thousand with thousand, as you find them, and the contrast will furnish a cogent reason for the proper keeping of the Lord's-day. The Sabbath is pre-eminently the poor man's day, yet not in so exclusive a sense that the rich, burdened with the care of riches and dependent on the conscience-culture of many servants, do not also need a day of respite for themselves and of moral and religious uplifting for their employés.

CHAPTER X.

THE GROUNDS AND CLAIMS OF A CIVIL SABBATH.

THE right to legislate a civil Sabbath into being, and guard it against the conscienceless rapacity of bad men in bad businesses, is one feature of the right of self-protection which States as well as individuals enjoy. Indeed, the State's right is paramount, inasmuch as it engages to protect the individual, which engagement it cannot fulfill without protecting itself. All the States of the Union, save California, now assert and maintain the right under view. It is also fully recognized in England, and, in its essence, in all Christianly civilized countries. Such is the fact. Let us briefly attend to what wise men say of the underlying reasons :

Count Montalembert, a French statesman, said :
“London is kept in order by a garrison of three small battalions and two squadrons ; while to

control the capital of France, which is half the size, forty thousand troops of the line and sixty thousand national guards are necessary. But the stranger who arrives in London on Sunday morning, when he sees every thing of commerce suspended in that gigantic capital in obedience to God; when, in that colossal business, he finds silence and repose scarcely interrupted by the bells which call to prayer, and the immense crowd on their way to church, then his astonishment ceases."

La Place wrote: "I have lived long enough to know, what at one time I did not believe, that no society can be upheld in happiness and honor without the sentiments of religion."

Senator Bayard, of Delaware, said: "I most sincerely approve of the civil institution of the Sabbath. I heartily desire to see its observance under statute law."

Joseph Cook said: "The enemies of Sunday in a republic are the enemies of the poor man and of the political sanity of the community at large."

Justice Woodward said of Sunday: "The

common law adopted it along with Christianity, of which it is one of the bulwarks."

Ex-Chief Justice Agnew recently said: "This brings us to the Sabbath, essential to the welfare of man and an indispensable means of instruction. In this we see a necessary union of religious and civil life, a necessity which rightfully demands the power of the civil law, that branch termed the police power of the State."

In an able and spirited address delivered before a law and order mass-meeting in the Odeon, Cincinnati, March 29, last year, Judge M. B. Hagens made a powerful appeal for the enforcement of the civil Sabbath law. We wish we could give space for the entire address; but a few extracts must suffice. Of the Sunday-Sabbath law the Judge says: "It is a question which is grounded upon the needs of society and lies at the foundation of the State. It is essentially a civil regulation made for the government of man as a member of society. It is not, therefore, extravagant to declare that the day set apart as a day of rest from secular employment is the American Sabbath. These laws are founded on the needs

of men for a day of rest, and are therefore justified by the public policy of the State. Nor has their constitutionality ever been questioned by any court anywhere, as I remember, except early in the history of California; but since, in four cases, the law in that State has been uniformly upheld and approved, if not enforced. It has always and every-where been held that such laws are within the constitutional powers of the Legislature."

Judge Allen G. Thurman, the eminent statesman and jurist of Ohio, in a very recent decision, uses language equally clear and strong, thus :

"We have no union of Church and State, nor has our Government ever been vested with authority to enforce any religious observance simply because it is religious. Of course it is no objection, but, on the contrary, is a high recommendation, to a legislative enactment, based on justice or public policy, that it is found to coincide with the precepts of a pure religion; but the fact is nevertheless true that the power to make the law rests in the legislative control over things temporal, and not over things

spiritual. Thus the statute upon which the defendant relies, prohibiting common labor on the Sabbath, could not stand for a moment as a law of this State if its sole foundation was the Christian duty of keeping that day holy and its sole motive to enforce the observance of that duty. For no power over things merely spiritual has ever been delegated to the Government, while any preference of one religion over another which the statute would give upon the above hypothesis is directly prohibited by the Constitution. Acts evil in their nature, or dangerous to the public welfare, may be forbidden and punished, though sanctioned by one religion and prohibited by another; but this creates no preference whatever, for they would be equally forbidden and punished if all religions permitted them. Thus, no plea of his religion could shield a murderer, ravisher, or bigamist; for the community would be at the mercy of superstition if such crimes as these could be committed with impunity because sanctioned by some religious delusion."

"We are, then, to regard the statute under consideration as a mere municipal or police regu-

lation, whose validity is neither strengthened nor weakened by the fact that the day of rest it enjoins is the Sabbath day. Wisdom requires that men should refrain from labor at least one day in seven, and the advantages of having the day of rest fixed, and so fixed as to happen at regularly recurring intervals, are too obvious to be overlooked. It was within the constitutional competency of the General Assembly to require this cessation of labor and to name the day of rest. It did so by the act referred to, and, in accordance with the feeling of a majority of the people, the Christian Sabbath was very properly selected. But, regarded merely as an exertion of legislative authority, the act would have had neither more nor less validity had any other day been adopted." *Bloom vs. Richards*. 2d O. S. 391 and 392.

The distinguished jurist also quotes with approbation the following from *Specht vs. The Commonwealth*, 3 Barr, 312 :

"All agree that to the well-being of society periods of rest are absolutely necessary. To be productive of the required advantage these periods must recur at stated intervals, so that the

mass of which the community is composed may enjoy a respite from labor at the same time. They may be established by common consent, or, as is conceded, the legislative power of the State may, without impropriety, interfere to fix the time of their stated return and enforce obedience to the direction. When this happens some one day must be selected, and it has been said the round of the week presents none which, being preferred, might not be regarded as favoring some one of the numerous religious sects into which mankind are divided. In a Christian community, where a very large majority of the people celebrate the first day of the week as their chosen period of rest from labor, it is not surprising that that day should have received the legislative sanction; and, as it is also devoted to religious observances, we are prepared to estimate the reason why the statute should speak of it as the Lord's day, and denominate the infraction of its legalized rest a profanation. Yet this does not change the character of the enactment. It is still, essentially, but a civil regulation made for the government of man as a member of

society. The Court further proceeds to show that the statute interferes with no man's conscience, compels no religious observances, 'enters upon no discussion of rival claims of the first and seventh days of the week, treats no religious doctrine as paramount in the State,' and gives no preference to any sect; that 'the selection of the day of rest is but a question of expediency,' and that the adoption of Sunday confers 'no superior religious position upon those who worship upon that day.'"

Judge Hagans, after quoting Judge Thurman, proceeds thus:

"Now, what is this 'public policy,' founded on the well-being of society, which underlies and justifies this legislation? I cannot state the multitude of reasons. One is, however, the necessity of periodical seasons of rest. All human experience demonstrates that men require it, and that one day in seven is the best period for it. The tremendous strain of labor and business, the cares, perplexities and turmoil of trade, the stretch of mind and body in digging, delving, building, buying and selling, exchanging, thinking

and planning, would wear out and destroy mind and body unless these regularly recurring periods of rest are observed. Some men may bear the strain without serious injury, possibly, but the exception only proves the rule. Thus these laws are at once the plea and refuge of labor in all lands and in all ages. The civil Sabbath is the people's day! Resting one day in seven insures recuperation of mind and body, so that every citizen is at his best to contribute to the general prosperity and success of the State, both in peace and war—in peace, for the highest and best results in the vast and complicated transactions and duties of modern civilization; in war, for the stalwart defense of the State.”

Then, addressing himself to those who seek to amend the law, he makes this appeal:

“Come, let us reason together. Both you and your families, your employés and the public will be all the better off in mind, body, and estate, by a cessation from your secular pursuits on the civil Sabbath and devoting its hours to rest and recreation that does not infringe on the rights of others—rest from cankering care; rest from

the wearing perplexities of business; rest from the ceaseless strife of the market and the anxious collisions of shrewdness and competition; rest from the swinging of the hammer, the shoving of the plane, the guiding of the plow, and the roar of trade in all its multitudinous forms; rest from the weariness of the desk and the office; rest in the bosom of your families and amid the sanctities of the hearth-stone, where the sweet incense of communion shall smoke on the home altar forever. Such a day will be a vindication of the divine philosophy of the apothegm, 'The Sabbath was made for man, and not man for the Sabbath.' "

The civil Sabbath draws strong collateral support from the vast moral and educational advantages inseparably associated with an orderly Sabbath. These tend to uplift and ennoble citizens and thereby benefit the State. The measure of authentic manhood is the expansion and strength of the moral nature. The Sabbath law is written in the frame of beasts, the soil we till, the constitution of steel and iron, brass and wood, muscle and intellect; but pre-eminently in conscience

and will. Lord Macaulay, discussing the ten-hour bill before the British House of Commons, said :

“The natural difference between Campagna and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of mental and bodily vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is we are not poorer, but richer, because we have in many ages rested one day in seven. That day is not lost. While industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Now the machine of machines, the machine compared with which all the contrivances of the Watts and the Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor.”

It is scientifically demonstrable that on a work-

ing day we give out more vitality than we take in. On a rest-day we take in more than we give out, and so restore and maintain the condition of prolonged and vigorous life.

I need not burden these pages with further quotations. A civil Sabbath law, to fully answer its beneficent intent, should close the doors of dissipation and demoralization, such as the saloon, the dance-house, the house of the strange woman, and every place admittedly corrupting and destructive to health and public morals. If a government can close saloons on election it can close them on Sabbath. Who oppose such a law? Possibly many of the unthinking would rank themselves with the opposition without purpose or conviction. But, mainly, the angry and organized opponents will be found among the keepers of Sunday resorts, the owners of lines of Sunday travel, saloon-keepers, wine-makers, distillers, gamblers, pickpockets, courtesans, pimps, and thieves in general. Let me quote a piece of sarcasm, as true as terrible, from an eloquent address delivered in Cincinnati in March last year, by Rev. M. C. Lockwood:

“We have heard men trying to rouse race prejudices, and in the name of the German people asking for a German Sunday. It is the clamor of anarchists; I see the red cap of Jacobinism above it all. Do you want the German Sunday, working-men of America? Have a German Sunday and we shall need a German government. We must have the authority of military, as the authority of law these anarchists do not and will not respect. Do you want a German Sunday? Ask the soap-boilers, leather-dressers, molders, porcelain and glass-makers, engravers, and butchers of Germany. Say, Mynheer Turner, why did you not telegraph to the laborers in convention held at Berlin a few weeks ago and secure their congratulations that you expected to win a German Sunday for them in America? Do you know all that a German Sunday means for these? Read their resolutions condemning Sunday work, and asking that it be prohibited by law. They are weary of Sunday work. Their cry has gone up through all the earth. They want their Sunday rest, and under an absolute reign of labor over the whole realm

of their lives they suffer under as great a wrong as ever man has borne.

“Who are these philanthropists clamoring for the poor working-men? The railroad corporations, working their hands sixteen hours a day, at \$1 75 per day, seven days in the week. These want the poor working-man to have his Sunday recreation; and the theater manager, one of the sort that, Sunday, in this city put a little child on the stage, of tender years, within a few hours of her long journey from Chicago, to dance and go through her performance, all for the benefit of the poor working-men. And the saloon-keepers, working their barkeepers, on slender pay, from daylight until after midnight, giving them little more than four or five hours a night for sleep—these are anxious about the poor working-men.

As anxious as a politician or a party newspaper round about election times—while one inside of two months will vote under the instruction of the corporation lobby, and the other will write long editorials against trades-unions the rest of the year; but we preachers, pietists, pharisees, the disciples of the Nazarene Carpenter, we want

to deprive the poor working-man of his 'moral education!' Ah, *what moral education*—marvelously moral! O, the diabolical cant, the rank-smelling hypocrisy, the hell-generated lying as to the moral education of our stage!

“Go and get it of a Langtry and Freddie, of a Bernhardt, of a Neilson. Get a moral education of a Camille, ‘Moths’ and ‘Kit, the Arkansas Traveler.’ Get it from the ballet and female minstrels. Why, actors are laughing in their sleeves, and wink when they borrow the phrase. One can get as good a moral education in a brothel as in the average theater. Well, all these railroad corporations, saloon-keepers, theater managers, and beer brewers insist that their cars shall be crowded, saloons filled and theaters packed, all for the benefit of the poor working-man and his toil-worn family.”

The benevolent interest of the agents of demoralization in the happiness of the poor “working-man” is like that of the tender-hearted Apache who kindly proposes to lift from the object of his solicitude the burden of his scalp.

A civil Sabbath law should be so framed as to

make it legally impossible for one man or class to compel another man or class to labor. Without this, greed and selfish pleasure-seeking will force hundreds and thousands to work or starve. No manly man, when once made to see the relation which his recreation sustains to others' toil, will willfully persist in seeking enjoyment at the expense of those who must work seven days in a week to furnish the means of it.

The duty of employers to the employed has an important relation to the Sabbath law. The money craze of the present century, especially in America, is alarming. The idolatry of covetousness is not a new thing under the sun; but the rapidity of amassment and the insane ambition to amass are marked phenomena of the intense life we are living. Every business must be driven at cost of comfort, health, and life, if need be. As yet one day in seven is grudgingly given to such workm^{en} as are not actively connected with the vastly multiplied agencies of Sabbath desecration. Railroads, steamers, all modes of public conveyance, put a premium upon Sabbath-breaking by offering excursion

rates on the holy day; and hundreds of thousands are obliged to work on that day or sacrifice place and bread.

Many who enjoy release from toil plead with plausibility that they need and must have recreation, and Sabbath is the only day which affords the requisite opportunity. Their notions of "recreation" are often contravening to the laws of health; but the plea finds ground in the severe confinement of the week, often carried late into Saturday night. It must be apparent, to a man who thinks, that every useful branch of trade and business would enjoy the same average prosperity if less hours of toil were exacted. In England, on a wide scale, Saturday afternoon (a full-measured, honest afternoon) is given to the employed classes in shops and stores. Thus indoor laborers are refreshed and are deprived of every reasonable pretext for desecrating the Sabbath or embarrassing the operation of a Sabbath law.

Of all countries America most needs a well-kept Sabbath, and, of all countries, can best afford the requisite relief to her laboring people.

Under a government as free as ours, with so wide a distribution of the suffrage, there lodges with the masses a tremendous power of self-preservation or self-destruction. It needs only a majority of conscienceless voters to overturn the Government and destroy the liberties which have cost so dear. Every thing depends on conscience-power, and that on conscience-culture. But there can be no general and adequate conscience-culture without a periodic day set apart and guarded for this high purpose. In a land of vast, varied, virgin resources—a land of plenty in a sense unknown to other lands—a Saturday half-holiday can well be afforded. There are impregnable reasons for assuming that nothing would be lost in the aggregate products of industry by this beneficent arrangement. Let Christian employers lead off, and Christian and temperance employes prudently demand such a modification of the labor system, and it will ere long be granted. Then let the civil Sabbath be respected for its proper uses and guarded against demoralizing abuses.

CHAPTER XI.

PREVALENT ABUSES OF THE SABBATH.

THE growing irreverence for the Sabbath is to be ascribed, in a large degree, to the ill use made of it by its professed friends. I write this sentence advisedly and with sorrow, after extended observation. The readiness and recklessness with which professedly Christian people turn the day into a time of half business, pleasure, or mere animal rest, indicates great irreverence toward the divine law or great ignorance of its claims. The day is secularized for pleasure or gain for reasons so frivolous and impertinent as to excite the contempt of sensible men of the world.

A party of municipal and State officials in Yosemite Valley were planning to go out *via* Glacier Point on Sabbath. When remonstrated with they said they knew it was not entirely

right, but they could worship so amid the grand scenery! Men of the world laugh at such puerility, and well they may. These men were under obligation, as civil officers, to treat with respect the Sabbath sentiment of the American people if they had no personal regard for the divine institute. Square-shouldered sinning, law or no law, would have been less nauseating and less a mockery of common sense.

A young church member took stage from San José to San Francisco on Sabbath, making a journey of fifty-one miles, for the assigned reason that it would have cost him a dollar and a half [of the Lord-of-the-Sabbath's money!] to stay till Monday.

Two ladies wished to ride into the country on the holy day, but had faint scruples of conscience, and especially feared that their pastors (they belonged to different churches) would rebuke them. Happily they bethought them that there was a melodeon at the house they wished to visit. So they made the ride of twelve miles, ate a chicken dinner, talked, laughed, joked, mongered news, had a good time, and then sang

two Sunday-school songs to make it right with their consciences and the Lord!

A camp-meeting committee, possessed of a contract power to prevent the running of Sunday trains, deliberately voted to run extra trains on the sacred day, and charge forty cents extra the round trip as reverence ~~to~~ to the ground. Some of the reasons urged in extenuation were these: 1. So many pious people could not come from the city [full of needy and half-empty churches] to the camp on any other day. 2. They had eight policemen to preserve order [among these devout souls!] 3. They sang hymns on the way. 4. And—finally—they ran Sunday trains six years before, a crowd of roughs came out from the city, and two of them were converted. Did not that prove that God approbated the Sunday train?

The devil must be delighted with such logic. When told of two young men who fell under deep conviction while stealing watermelons, and both were converted, which of course proved that stealing melons is a valuable means of grace, they appeared to think that somehow or somewhere there was a fallacy in the reasoning.

An official member of a church found himself far from home when overtaken by Saturday night. He knew that it would not be right to travel on Sabbath in a secular way. But—happy thought—thirty miles on the homeward road was a little meeting-house, and he could attend service there at night! So he mounted his horse, made the journey, lied to God and his conscience all day, and made all right by the beggarly cheat of a sleepy attendance on evening preaching. I never heard whether the preacher took the fourth commandment for his text.

The fashion of pleading puerile extenuations of a great and glaring sin is not confined to the laity. Sometimes (I hope but rarely), to accommodate a lecture engagement, or sleep in his own bed, or exchange pulpits after spending half a week in idleness, or gain considerable notoriety and some money by preaching at some noted resort of Sabbath-breakers—sometimes, I say, ministers set a damaging, if not damning, example before all eyes. There is hardly a train run on Lord's day which may not hook itself to the crazy and selfish logic of Sabbath-breaking

church members. Is it ignorance of the law, or defiance of the Lawgiver?

There are church members who dream in cushioned pews while their coachmen sit, reins in hand, through the wearying service, and their servants at home are hot and angry in kitchen and dining-room, preparing sumptuous dinners for their self-denying master and mistress and more or less invited disciples of the lowly Jesus! No wonder that such masters wish to believe that the fourth commandment has been repealed.

There are Christian (?) families whose members, from grandsire to youngest reader, are engaged, through all the studious hours of the day with the Sunday newspaper and novels of the lighter sort, with occasional games of chess or cards for variety. These people are usually too tired to attend evening service in their respective churches, and the dear children can't go to preaching after Sabbath-school. No wonder. Friday night they were at the theater till eleven; Tuesday night they attended a fashionable party; Wednesday night they were at the dancing-school; Saturday-night they were at the

skating-rink. Why did God make a Sabbath law to put inconvenient demands upon children who are being trained in the nurture and admonition of the — ? When the Son of man cometh shall he find faith upon the earth ? Who is to answer for souls that perish through such examples ?

I need not make mention of the pomp of an empty “worship,” of forms as dead as the souls that rest in them, of the sensationalism which degrades the pulpit, of the vanity that defiles the pew, of the arrogance that repels the humble, and the bigotry that disgusts the sensible. These, too sadly often, are spots in our Sabbath feasts of charity, clouds without water, trees without fruit, twice dead, plucked up by the roots. God’s “house of prayer for all nations” is all too often a synagogue of Satan for the display of the wretched cheater of a sham religion ; and Sabbath is made the day for its chief exhibition.

The very Sabbath-school, in many places, has ceased to be an auxiliary of home and pulpit instruction, and become a substitute for both. It ought not so to be. Such a perversion frustrates

the legitimate design of one of the best of institutions.

There are incidents and items of associated life, to many apparently trifling, which involve the question of Christian Sabbath-keeping. Mutual dependence suggests mutual responsibility. We have many men-servants and maid-servants not of our immediate households, oxen not of our own herds, strangers not within our own gates, for whose toiling on the sacred day we may be held to answer. We must have milk; therefore the milkman can enjoy no Sabbath. "But how can we be comfortable without milk?" Suppose we should consent to a trifle of discomfort in this single item? "He will have to come to our irreligious neighbors, and it adds little to his work to come to us." Teach your neighbor a better way. "How would you rear a family without milk?" Some have succeeded in rearing sons and daughters without one call from the milkman on Sabbath. "But what would you do if you had a sick babe?" If I had a sick babe and it needed milk I would procure it at any necessary cost, on the same principle that I

would go for a doctor. Albeit I would not demand Sabbath visits from the milkman the year round in anticipation of sickness, or in remembrance of sickness long since past. Ludicrously enough, this "argument" of the sick babe falls glibly from the lips of well-to-do parents of grown-up children; married people who never had children; venerable maidens who are not in imminent peril of that sort of domestic affliction, and wrinkled bachelors who will darn their own socks till they need darned socks no more. I dwell a little on this commonest and cunningest of the defenses of Sunday work because it is omniaudient. But God's law sweeps down upon all evasions, even the most plausible. Thy man-servant, the milkman, must rest as well as thou.

A lady has a costly dress or hat in process of making. She left the order late and is to go to a party, a missionary meeting, a carnival for the benefit of the poor, on Monday. She is very particular, and will carry her patronage to another establishment if disappointed. The dressmaker or milliner toils with aching eyes till long past

midnight of Saturday. The work is not done. It *must* be finished before Monday morning; so the weary worker for bread, thoughtlessness, and vanity, *must* work on the Lord's day. O woman, professed follower of the Nazarene, thy maid-servant, the dressmaker, must rest as well as thou.

The barber would so enjoy a rest-day with wife and children, a breath of fragrant air in the little home garden, or an hour of spiritual uplifting in the sanctuary; but stately old men, thoughtless young men, consequential rich men, and querulous poor men, resident and transient, have neglected to get shaved on Saturday afternoon or evening and must be served to-day.

I need not carry the train of thought farther. Every one can, if he will, see very far along the line of Christian practical life. A supreme desire to do the will of God will give open vision. It is needless to specify Sabbath pleasure-riding, parties, excursions by land or water, shows, "sacred concerts," Sunday papers, and a hundred and one unworthy uses of the Sabbath made for man.

CHAPTER XII.

RIGHT USES OF THE SABBATH.

THE Sabbath is a day of physical rest. "Six days shalt thou labor and do all thy work"—all properly belonging to that week. Thoughtful Christian thrift will have every thing in order, outdoor and in, for the precious joy-day. All the practicable cooking will be done on Saturday, with special reference to cheerful, tasteful, grateful meals. Shoe-blackening, preparation of Sabbath clothes, bathing, oiling of carriage, adjustment of harness, and all the little things which enter into preparation for a restful home-day and a profitable church-day will be habitually and cheerfully attended to on Saturday.

Sabbath is a holy day. The reading and conversation of the day should wear a cast of sober cheerfulness, of grateful, deep, reverent joy. Reading-matter suitable to interest and

instruct children and youth should be selected during the week and laid aside for their special and profitable pleasure on the Lord's day. No growling or groaning, fault-finding or backbiting, evil surmising or tale-bearing, should defile the tongue and the day (or any other day). God's word, delightedly studied, should hold the supreme place.

Sabbath is a glad day. As far as possible banish every element of discontent and gloom. It is the joy-day of the world. On this day we were begotten again to a lively hope and to a glorious inheritance by the resurrection of our Lord. Occupy the best room, let rarest flowers bloom in every vase; sing happy Christian songs; walk and talk in the garden; watch the birds building their nests in the vines; converse about the resurrection, and what it did for the world; teach children and servants realizingly to "call the sabbath a delight, the holy of the LORD, honorable."

Sabbath is a day for worship and instruction in the sanctuary. "Ye shall keep my sabbaths and reverence my sanctuary: I am the LORD."

“The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.” “Let us consider one another to provoke unto love and to good works: not forsaking the assembling—*ἐπισυναγωγὴν* — *episunagogen* — “synagoguing” —of ourselves together, as the manner of some is.” *Episunagogen* is a strong term, and enjoins the higher synagoguing together in the Christian sanctuary, above Jewish zeal and Jewish privileges. The duty of attending the stated services of the house of God is as plain as that of keeping the Sabbath holy. The design of the Sabbatic institute would be largely frustrated without consecrated places of teaching and worship. A man who dishonors the place of worship by needless absence and neglect on the holy day violates the Sabbath. And it is no abatement of the misuse if he stay at home and read the life of Henry Martyn, or his Bible, or attempt to compromise by praying more than usual. Duty admits of no proxy, no substitute, no compromise. The place for Christians, parents and children,

young and old, is in the assemblies of God's people at the stated hours of public worship. We have only to reflect on what would be the consequence of universal neglect in order to realize the force of individual obligation. So imperative is the duty and so priceless the privilege that the disciples of the early centuries periled life to perform the one and enjoy the other. Who, then, will measure our guilt and shame if we, with no jealous Jews to spy upon us, no pagan laws to imprison us, no red hand of the persecutor to pursue us, no need for concealment in dens and caves—if we, whose houses of worship stand boldly on public streets, whose bells call to prayer with a voice which no power dares attempt to silence; if we, from happy homes guarded by Christian law and sentiment, with paved and lighted city streets, and broad and safe country roads; if we, with full tables and golden harvest fields; if we, favored above many—leave our empty pews to cry out against our indifference, to discourage the spirit of the faithful, and sanction the negligence of the supine, and embolden the profligacy of the profane?

The Sabbath is as agreeable to the wise beneficence of God and as necessary to the welfare of men as in any age. It is as binding upon your conscience, reader, as it was upon that of Joshua, or Caleb, or Paul, or Justin Martyr, or our Pilgrim Fathers, who sought and found on these shores

“Freedom to worship God.”

The sacred keeping of the Sabbath must ever remain a prominent feature in the distinction between those who serve God and those who serve him not. Is it reasonable to suppose that those who find no pleasure in keeping the day of the Lord holy here will be found meet for the *Sabbatismos* of the life beyond? THE SABBATH WAS MADE FOR MAN. “Remember the sabbath day, to keep it holy,” bears as much of the wisdom, authority, and love of God, as “Thou shall not kill.”

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